The CHRISTIAN CENTURY

A Journal of Religion

Editorials:

Mr. Landon Introduces Himself

Philanthropy in a Democracy

England Under the Terror

A Gulf Between Laity and Clergy

By Frank W. Scott

Religion in Japan Today

By T. T. Brumbaugh

Germany Dons Olympic Dress

Scottish Church Bans Dancing

The Strike in Mexico

15 Cents a Copy • August 5, 1936 • Four Dollars a Year

Calendar of Coming Events

July 6-Aug. 23. Camp Richard Weber Oliver for boys, Rumney, N. H.
July 25-Aug. 23. Camp Cathedral Pines for girls, Rumney, N. H.
July 28-Aug. 25. Episcopal Sewanee summer training school, Sewanee, Tenn.
July 31-Aug. 10. Congregational Star island vacation conference, Isles of Shoals, N. H.
July 31-Aug. 14. Canadian institute on economics and politics, Geneva park, Lake Couchiching, Ontario.
Aug. 1-8. Garden spot Epworth league, institute, Lancaster, Pa.
Aug. 1-17. Interdenominational general conference, Northfield, N. H.
Aug. 2-9. Conference, Jacksonville, Me.
Aug. 3-9. Annual summer assembly, Ursinus college, Collegeville, Pa.
Aug. 3-10. Y.M.C.A. 60th anniversary jubilee, Seabeck, Wash.
Aug. 3-14. Wyoming Baptist youth assembly, Casper, Wyo.
Aug. 5-9. Evangelical quadrennial general convention of Christian education, Oakwood park, Lake Wawasee, Syracuse, Ind.
Aug. 6-9. Church unity conference, Adelynrood, South Byfield, Mass.
Aug. 7-11. Institute of human relations, Estes Park, Colo.
Aug. 9-23. New England fellowship general conference, Rumney, N. H.
Aug. 9-11, 15-22. Winona interdenominational school of sacred music, Winona lake, Ind.
Aug. 10-13. Winona school of Jewish missions, Winona lake, Ind.
Aug. 10-17. Collegeville Epworth league institute, Collegeville, Pa.
Aug. 10-17. Disciples of Christ young people, Seabeck, Wash.
Aug. 12-14. Northern Baptist state convention, Camp Wyoba, Casper, Wyo.
Aug. 12-16. National conference of clergymen and laymen, Asheville, N. C.
Aug. 12-23. Winona interdenominational Bible conference, Winona lake, Ind.
Aug. 14-19. World alliance for international friendship through the churches, management committee, Chatelard School, Chamby, Switzerland.
Aug. 16-23. Interdenominational northern New England school of religious education, University of New Hampshire, Durham, N. H.
Aug. 18-20. Evangelical and reformed first national convention churchmen's brotherhood, Buffalo, N. Y.
Aug. 19-21. Fourteenth annual rural and industrial conference, St. Francis Zavier university, Antigonish, N. S.
Aug. 20-25. University Christian council for life and work, Chatelard School, Chamby, Switzerland.
Aug. 24-30. Church of the Brethren conference, Winona lake, Ind.
Aug. 30-Sept. 4. Institute of human relations, National Conference of Jews and Christians, Lawrence college, Appleton, Wis.
Aug. 30-Sept. 6. Institute of human relations, Lawrence college, Appleton, Wis.
Aug. 31-Sept. 3. World conference on faith and order, continuation committee, Clarens, Switzerland.
Aug. 31-Sept. 7. World congress of youth, Geneva, Switzerland.
Sept. 6-11. Seminar of religious leaders, Hotchkiss school, Lakeville, Conn.
Sept. 8. Evangelical and Reformed synod of the Northwest, Plymouth, Wis.
Sept. 29. Methodist Episcopal state conference, St. Joseph, Mo.

(Continued in 3rd col.)

The CHRISTIAN CENTURY

August 5, 1936

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Contents

Editorial
Editorial Paragraphs 1051
England Under the Terror 1053
Philanthropy in a Democracy 1055
Quintus Quiz: The Dark Secret 1056
Contributed Articles
Can This Gulf Be Bridged, by Frank W. Scott 1058
Religion in Japan Today, by T. T. Brumbaugh 1060
A Parable of the Drought, by Ware W. Wimberly 1061
Books
Days of Wrath, by André Malraux 1062
Second Epistle to the Corinthians, by R. H. Strachan 1062
Amado Nervo, Mexico's Religious Poet, by Esther Turner Wellman 1063
Books in Brief 1063
Correspondence 1064
News of the Christian World
Correspondence from Germany 1065
Correspondence from Chicago 1066
Correspondence from England 1067
Correspondence from Mexico 1068
Correspondence from Japan 1068
Correspondence from New York 1069
Correspondence from Scotland 1070
The New Films 1071
Books Received 1071

In This Issue

FRANK W. SCOTT
is president of the Laymen's League of the Unitarian denomination.

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Calendar of Coming Events

(Continued from 1st col.)

Sept. 29-Oct. 1. Northern Baptist state convention, Jerome, Idaho.
Sept. 29-Oct. 2. Northern Baptist state convention, Bismarck, N. D.
Oct. 1-3. Northern Baptist state convention, Sparks, Nev.
Oct. 5-7. Northern Baptist state convention, Anoka, Minn.
Oct. 5-8. Northern Baptist state convention, San Jose, Northern Calif.
Oct. 6, 7. Northern Baptist state convention, Dover, N. H.
Oct. 6-8. Northern Baptist state convention, Loveland, Colo.
Oct. 7-11. Northern Baptist state convention, Watertown, S. D.
Oct. 7-11 Northern Baptist state convention McCook Nebr.
Oct. 8-10. Tenth Biennial Congress of the Cooperative League of the U. S. A., Columbus, Ohio.
Oct. 12. Evangelical and Reformed synod of the mid-west, Chicago, Ill.
Oct. 13-15. Northern Baptist state convention, Coffeyville, Kans.
Oct. 13-15. Northern Baptist state convention, Charleston, W. Va.
Oct. 13-15. Northern Baptist state convention, Bluffton, Ind.
Oct. 14-16. Northern Baptist state convention, Cedar Rapids, Ia.

The CHRISTIAN CENTURY

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EDITORIAL

GOVERNOR LANDON accepted the Republican nomination for the presidency. In spite of the complete absence of the element of surprise in his response to Mr. Snell's official notification, the thousands of visitors who had crowded Topeka to capacity that day seemed to feel amply repaid for the effort and the heat. For Topeka, it was the biggest day since, as a frontier town, it selected itself as the free-soil capital of Kansas and started the war on slavery. Mr. Landon's radio voice and manner are not such as to qualify him as a professional entertainer or as a high-pressure propagandist. There are those who will think none the worse of him because his words are simple and his delivery is without art. Some of his words were, indeed, simpler than the ideas that must lie behind them. To distinguish his own position from that of his leading competitor by calling it the "American" system and saying that he stands for constitutional rather than personal government, is not in itself very enlightening. Yet the country now knows Mr. Landon better than it knew him before his speech. It already knew that he stood for economy and a balanced budget; now it knows that he does not propose to make his savings by cutting down on relief or by abruptly discontinuing the payment of benefits to farmers. It knew that he stood for the constitution and was willing to have it amended if a more effective allocation of powers to federal and state governments required amendment; now it knows that he is strongly predisposed against an increase of the central power and is hopeful that, in all matters not specifically committed to federal control, action by the states will be found sufficient.

Governor Landon Accepts

Says Free Business Will Cure Depression

PARAGRAPHS in Governor Landon's speech had a ring identical with Mr. Hoover's "sturdy individualism" utterances of four years ago. Indeed, it may be said that what his political philosophy boils down to, as expressed in the acceptance speech, is a conviction that the forces which must produce recovery and then maintain general prosperity when once it has been restored are the forces which are naturally resident in a system of untrammeled initiative and free competition among individuals, subject only to the qualification that monopolies must be so effectively controlled that individuals will be free to compete. "The time has come to unshackle initiative and free the spirit of American enterprise. We must be freed from incessant governmental intimidation and hostility. We must be freed from excessive expenditures and crippling taxation. We must be freed from the effects of an arbitrary and uncertain monetary policy. And through a vigorous enforcement of the anti-trust laws we must be freed from private monopolistic control. Once these things are done, the energies of the American economic system will remedy the ravages of depression and restore full activity and full employment." Emergency measures must be taken to meet human needs in a time of economic disorder. Government must handle these situations competently and as economically as possible. But the forces of recovery are not in government; they are in business itself—individualistic, competitive, profit-seeking business. The best service government can render business is to keep its hands off. That is the core of Mr. Landon's philosophy of government.

A Question of Expediency More Than of Principle

THAT LITTLE qualification which Mr. Landon adds to his otherwise completely laissez faire system—that private monopolies must be curbed—may be more significant than the brief space alloted to it would indicate. A man who has battled his way through to modest financial success as an independent oil operator is likely to know a good deal about monopolies, and when he says "curb" he doubtless means *curb*—if not CURB. In actual practice the lines between industry freed from governmental "intimidation" (as described in the speech) and industry subjected to whatever discipline and control the common good demands are not so sharply drawn as they are in the pronouncement of

principles. Leaving out of account all newdealisms, to avoid partisan argument, it would surely be agreed that the economic system now in vogue is approximately that which Governor Landon describes—free business plus a certain amount of restriction upon monopolies by anti-trust laws. Yet the Interstate commerce commission orders the railroads to adopt a two-cent fare. Telephone, electric light and street railway companies cannot make their rates as they please. No new taxicab company can begin operation in New York or Chicago, because these cities have decided that they already have enough cabs and that further competition would ruin the business. The zoning of cities for residence, business and manufacture, and limitations upon the height of buildings are familiar examples of governmental interference with private initiative, and few even among the most conservative think of these as tyrannous invasions of the rights of business. All these and a hundred other questions touching the extent to which the public interest is involved in private enterprises and the methods by which that public interest is to be safeguarded can no longer, if they ever could, be answered by applying some simple formula. Practically everybody believes in free private business in some types of enterprise, in strictly controlled private business in others, and in completely socialized or governmental operation in others. The decision as to which is which depends more upon judgment as to expediency than upon any universal principle. A little reflection upon this fact would take a good deal of the bitterness out of political argument this season.

Spanish Revolt Becomes A Holy War

THE SPANISH civil war has assumed ten times the magnitude it had a week ago, but so little uncensored news leaks out that it is impossible to form a confident opinion as to the present military situation or the probable outcome. But it is interesting to note that, as might have been expected, the rebellion has already become a "holy war," a religious crusade. The chief of the Spanish Carlists, who was one of the prime movers on the revolt, as the Carlists are an important element among the monarchists, is quoted as saying: "This is more than a revolt. Spain has twice saved Christianity in Europe, once from the Moors and again from the Turks at the battle of Lepanto. Now we are fighting to save it from Marxism, which will spread all over Europe if it triumphs in Spain. This will be the third time we have saved Europe, the third sign from God." This is the inevitable interpretation of the struggle as a holy war. No war in which the church has so much at stake could be otherwise regarded by those whose idea of a Christian social order is an absolute monarchy defended by a Pretorian guard, a feudal system of land ownership, and Catholic unity enforced by the inquisition and the police power of the state. Their cry is against godless communism and materialistic Marxism, but their antipathy toward any form of liberalism, republicanism or parliamentarianism is no less. Such pronouncements as this enable one to see how deep is the cleavage between the Spanish government and its enemies, of which the present revolt is but the current manifestation.

Anti-lynching Bill Still An Issue

THE Costigan-Wagner anti-lynching bill, which has twice just missed being brought to a vote in the senate, is still a major issue upon which candidates for the new congress should be pressed to declare themselves. This bill, which does not take lynching out of the category of ordinary murder over the prosecution of which the states have jurisdiction, but does make the failure of officers to do their duty in trying to prevent a lynching or in seeking to apprehend and prosecute lynchers a federal offense, is well known to readers of The Christian Century, many of whom belong to the scores of church and other groups in the north and the south which have declared for the passage of this legislation. It is important to realize, however, that the battle is not won and that persistent effort will be required to keep this bill from being relegated yet again by a small group of opponents to a secondary place on the legislative calendar. It is interesting to note how many southern white individuals and groups are insisting upon federal support for the local arm in handling this most vicious offense. They know better than others how often it happens that members of lynching mobs are not punished even when their identities are known and that grand juries refuse even to indict when officers of the law or interested citizens present them with sufficient evidence to justify conviction. Communities which have opposed the suggestion that the federal government take cognizance of lynchings in cases where state and local authorities have plainly indicated their disinclination to do so would be in better position if their own records were not at this point so notoriously bad. Lynching must stop; if the local communities cannot stop it, then by all means in the name of decency and humanity, not to mention constitutional guarantees, let the way be found for the federal government to help.

The World Is Full Of A Number of Things

GERMANY has become the first of the European powers explicitly to recognize Italy's title to Ethiopia. Austria did it implicitly by accrediting a new minister to "Emperor" Victor Emmanuel, who does not claim to be emperor of anything but Ethiopia. And Germany and Italy, it may be noted, are the powers which have shown most sympathy with the fascist monarchist revolt in Spain. — — Turkey and Russia have both celebrated a diplomatic victory in the settlement of the Dardanelles question. Turkey is to refortify the straits, Russia gets free passage for her fleet in time of peace, Great Britain abandons the claim to free passage in case of war with Russia, and the general control of this maritime highway will be in the hands of Turkey instead of an international commission. — — Participants in the preliminary conference

of the Locarno powers will be only Great Britain, France and Belgium. Germany and Italy were drawn into closer harmony by the discussions leading to this decision. — — Father Coughlin apologizes for applying a short and ugly word to the President of the United States, but says he is just as much opposed as ever to his reelection. But it may occur to some who had enlisted under his banner that a man who, under the spell of an audience, can make so crude a blunder in taste, may be something less than infallible in political judgment. — — The American Olympic committee effectively applied "sanctions" to a lady athlete who broke training by keeping late hours and drinking too much champagne. The lady's defense—that the whole party was rather rough and that a member of the committee told a dirty story—seems not entirely relevant or satisfying. But since the purpose of the Olympics this year is to glorify naziism, it does not greatly matter. — — The President has issued an order bringing first, second and third class postmasters under the merit system. This happy thought comes a trifle late and may even be suspected of being inspired by campaign considerations, but it is a meritorious idea.

England Under the Terror

[Editorial Correspondence]

Manchester, 16 July 1936.

TO ONE who was in England so recently as eighteen months ago, it is dismaying to discover the change in temper which has come over these islands. A year and a half ago your Englishman, although frankly disturbed by certain aspects of affairs both foreign and domestic, was still serenely confident that he would pull through somehow and, as usual, on top. The tory might be lamenting the absence of a strong hand in India and the liberal might be wishing for a closer walk with Geneva. But both were content to vote Mr. Baldwin back into power with a rousing majority. Mr. Baldwin's policies might seem rather vague, but to the British public he had become a cartoonist's stock figure for John Bull engaged in his historic role of muddling through. The general election constituted a national mandate to the stolid, squat, pipe-smoking prime minister to carry on with his particular brand of muddling.

It may have been a foolish complacency, born of ignorance, but at least it gave the visitor the impression that in the British isles the foundations of Europe had had not been moved. Today how completely this mood of confidence has disappeared! Read the debates which are occurring nightly in parliament or the editorials in the press and you quickly discover that something perilously akin to panic has settled on Britain. Our traditional friend, stolid John Bull, has vanished. In his place stands a bewildered, desperate figure, frantically plunging into an effort to encase himself in armor before the bombs of invading air squadrons blow up his house. A large portion of the British public—unless their government utterly misrepresents them—are scared almost out of their wits. England is living under a new terror.

I have had only a few days in England, dividing my time between Liverpool, London and Manchester. Hurrying about at this vacation period, it has been impossible for me to consult with many of the Englishmen on whose soundness of observation I have learned in the past to rely. But there can be no doubt as to the terrific shock which has been administered to the British public by Mussolini's triumph, with its consequent discovery that the league cannot be used as a means of maintaining the British imperial status quo.

On the day I landed the press gave first position to an announcement of methods by which squads are to be organized and trained in each county for combating fires started by incendiary bombs. One of the first sights ashore was the posters appealing for recruits for the royal air force. On Tuesday of this week it was announced that before the end of the year every shipyard in the country which can do naval work will be building warships, while all the chief engineering firms will be busy making parts. Yesterday the government introduced a supplemental budget item to provide gas masks for every person in the British isles and announced the creation of a new office—that of director-general of munitions production. Today it announces that it has taken advantage of the escape clauses of that sorry joke, the naval disarmament treaty, to retain 28 destroyers that were to have been scrapped.

So, day by day, it goes. In a speech at Nottingham last night Mr. Lloyd George said: "We are tracing exactly the same steps as led us in 1914 into the fires of Gehenna, the same steps one by one, including military conversations, pacts, reequipment, increases of armaments, competitive armaments—the same steps as led down to the pit." I think that most Englishmen are formulating this same ghastly parallel in their own minds. But all that Mr. Lloyd George had to offer as alternative was the affirmation that if Britain had closed the Suez canal against Italy, "we could have stopped Italy in six weeks." To which Mr. Baldwin would of course reply: "At the cost of a war in the Mediterranean which would almost certainly have become a general European war." And that outcome is quite as horrifying to contemplate as this frantic rearmament against which the world war prime minister levels his shafts.

A year ago the men guiding British policy believed that they might safeguard the interests of the empire and at the same time preserve "collective security" through the operations of the league. It was at that juncture and for that purpose that Britain took the lead at Geneva. To recall the position and mood of that period I cannot do better than quote from an article summarizing Europe's diplomacy during 1935 which Frank H. Simonds contributed to Current History in January of this year, the month in which this distinguished American commentator on foreign affairs died. In that article Mr. Simonds summed up the situation as this year opened in this fashion:

> The British were thus once more masters of Europe; in fact,

> not since the days of Castlereagh and Wellington had their prestige stood so high. . . . With the dispatch of the British home fleet to the Mediterranean, Mussolini had been put in a situation in which he must either obtain a face-saving settlement in Africa or surrender on terms fatal to his own prestige, to the fascist regime and to the pride of Italy as a first-class power. . . . The fate of Italy, and in fact, of Europe, was in British hands.

In the light of subsequent events, such a passage makes melancholy reading. From January to July is less than seven months, but in that brief period England has plunged from the glories of Castlereagh and Wellington to the most complete and ignominious diplomatic surrender in her history. For that was what occurred last week when the king signed the order in council ending sanctions against Italy. The idea of "collective security" which the Baldwin government was espousing at Geneva six months ago—and on the strength of which it won the general election—has gone where the woodbine twineth. And not knowing what else to put in its place, the British government has turned back to old-fashioned power politics, and is preparing to "defend" British interests single-handed if that becomes necessary.

It does not matter that the effectiveness of this type of "defense" has become almost as suspect as that afforded by the league covenant or by regional pacts. The very concentration of British naval power in the Mediterranean served only to emphasize the vulnerability of the sea monsters to air and submarine attack. And there is still nothing approaching an effective defense against bombing planes—the precise form of menace which induces nightmare for the individual Britisher. Nevertheless, government and probably a majority of the British people have persuaded themselves that there is some protection in meeting threat with counter-threat. So the campaign for rearmament roars into high gear.

This campaign is being accompanied by the usual concomitants. Society women are being sent out to make recruiting speeches. Lady Eden, mother of the foreign secretary, made such a speech at North Shields last week in which, after telling how she had lost two sons in the war, she cried: "I am horrified to learn of the number of young men who are shirking their duty. Where are our young men of valor?" Bishops and deans are beginning to preach flag-waving sermons and to point out the heresy implicit in pacifism. The bishop of London started this sort of thing, but it is being taken up in many pulpits. The nightly debates in parliament, in which some aspect of the war danger and war preparations is always stressed, adds to the psychological pressure. These debates are reported almost verbatim in most English papers, and the result is that the ordinary newspaper reader is bound to get the idea that war is likely to break out tomorrow.

As a mild example of what I mean, look at the paper I bought in London on Tuesday evening. It was the Evening Standard, a Beaverbrook paper, which I chose in order to look at another of Low's incomparable cartoons. There are five headlines on the first page and a picture stretching three-quarters of the way across it. The banner headline reads: "Munitions chief appointed." Second column headline: "To fight election on need for air rearmament." (An Oxford professor, by the way, making a demand for still larger air squadrons his platform in an attempt to enter parliament.) Third: "Home office and 'perfect gas mask.'" The other two front-page headlines concerned a peer's son killed in an auto accident and a row in the ranks of the Indian cricket team. Turn the leaf and another banner headline: "£850,000 to provide gas masks for defense of Britain; £100,000 for secret service." And so on straight through the paper. The picture on the front page depicts marching battalions of the guards.

Perhaps it is not to be wondered at that the tories should be attempting to deal with an indubitable crisis in Britain's international relations in these terms of unparalleled armament. But the disquieting fact is that labor is not offering any real alternative. It is pecking away at the size and speed of the rearmament program, but its criticism carries no real sense of conviction. Badly put, its difficulty lies in the fact that, aside from the absolute pacifism of the small Lansbury group, labor has no clear-cut policy to put forward. That distinguished journal of opinion, the New Statesman, which frequently tries to act as a brain trust for labor, is trying to induce the labor party to demand a return to the full military sanctions policy of the league covenant. It explains the failure of the recent sanctions against Italy in these terms: "If we were not prepared to run the risk of Mussolini attacking a British fleet, mobilized to prevent a breach of international peace, then we had no business to be members of the League of Nations." But is the average Englishman prepared to support any such policy? I doubt it.

The announcement of the new Austro-German pact, vague though its public terms are, has undoubtedly eased the tension for the moment. But there is general skepticism as to the final effect of the new understanding. Mr. Lloyd George points out that while "it undoubtedly removed an immediate difficulty, . . . if the immediate danger is removed it is peace with dictators on top." Press comment stresses the free hand which Hitler has apparently gained in eastern Europe: after the Olympics it is forecast that another nazi drive, perhaps toward Danzig, will open. Speculation of this nature, however, is of minor importance. What really matters is the general British state of mind—a mind which trusts no one, hopes for nothing, and is fast hardening into this simple, bitter mood: "We may go down, but let's go down fighting!"

Through it all, it must not be thought that the pacifist cause has been deserted. I say pacifist rather than peace cause, for the general peace groups display as much confusion and inability to settle on a clear-cut policy as the laborites. The pacifists have such a policy and despite their growing stigma they are maintaining it without flinching. Mr. Lansbury is given a respectful hearing in parliament, even if his words are immediately blown away in the storm of rearmament votes. The pacifist group recruited by Canon "Dick" Sheppard has grown beyond the 100,000 mark, and shows no signs of a disintegrating morale. Despite the flag-waving in some pulpits, there is vastly more criticism

of armaments in the churches than in the days before 1914. And although the nation as a whole seems rushing headlong toward an unchecked militarism, I suspect that a majority, with memories of the war years still keen, have little faith in the security to be provided by arms.

Does history present a similar instance of a people in panic adopting as a means of salvation a policy which, deep in its heart, it fears will turn out to be a means of destruction? P. H.

Philanthropy in a Democracy

IF all the great fortunes should disappear, or if they should be sensibly diminished by taxation or otherwise, would the fountains of generosity be dried up which have hitherto furnished the necessary support for philanthropy, education and religion? Some of those who are most deeply interested in such causes evidently think so. In defense of an economic system which permits vast accumulations of wealth in the hands of a few, it is argued that the institutions which carry on these idealistic enterprises need great sums of money that only the rich can furnish. The hundreds of millions that men like Mr. Carnegie and Mr. Rockefeller have devoted to beneficent causes, the eight-figure and seven-figure gifts that many other financial magnates have bestowed either in the form of special foundations or as additions to university endowments—these loom so large in the promotional program of culture and philanthropy that they seem to have been indispensable. And if great gifts are essential to the advancement of all forms of the higher life, then it must be equally essential to perpetuate the economic system under which alone such gifts are possible. Obviously there can be no million-dollar gifts from private donors unless there are millionaires, and no ten million dollar gifts unless there are multimillionaires.

The men who are charged with the administration of institutions which seek to serve the public welfare, and which do not make money but cost money, bear a great burden of responsibility. They are not to be blamed if they seek security for their institutions, even as individuals seek economic security for themselves. And the safest sort of security for an institution is an endowment. It is not surprising if these administrators, and those who share their institutional loyalty, feel that an economic order can have no higher virtue than that of providing and protecting endowments.

But from the standpoint of society as a whole, great endowments are a liability as well as an asset. It is within the bounds of reason to believe that the whole matter of perpetual endowments for institutions, no matter how beneficent in purpose, may require radical reconsideration in the not too distant future. It is not merely that vast accumulations of wealth in the hands of self-perpetuating groups may reach a point where mounting popular resentment destroys the security that they were designed to guarantee, though this has often happened. The statement in the morning paper that before the revolution the Roman Catholic church in Spain owned one-third of the real estate in the country may or may not be statistically accurate; but undoubtedly it owned a great deal, and undoubtedly that fact is largely responsible for the anti-clerical aspect of the revolutionary movement. The church would have been more secure if it had not had so much financial "security." It might have been free from governmental and popular hostility if it had not been so anxious to accumulate resources that would make it "independent."

Aside from that danger to the affluent institutions themselves, but not unconnected with it, is the more general fact that an over-development of highly endowed institutions is a burden upon the community in which they exist and a hindrance to its free development in accordance with present and future needs. The weight of the "dead hand" of institutional wealth began to be felt centuries ago. While Edward I's classic statute of mortmain (1279) was intended solely to check the increase of ecclesiastical holdings in real estate and was motived largely by consideration for the feudal rights of secular lords, it was neither the first nor the last expression of alarm over the sinister possibilities of pyramiding corporate wealth even for the most admirable purposes. Most of the apprehensions that furnished grounds for the successive English statutes regulating "alienation in mortmain" may be safely forgotten, or remembered only as matters of curious historical interest. But the fact remains that vast and increasing endowments in the possession of corporate "persons"—which, unlike natural persons, never die and never divide their assets among numerous heirs—must some time reach the point where their disadvantage to society as a whole outweighs their social utility.

It may be said that we are still far from the point where the total volume of endowments and real estate holdings in the possession of all the educational, religious and philanthropic corporations in the country could possibly constitute a peril to the state. And that is doubtless true. During the first three decades of this century, the amount of property held by such institutions increased by a much larger per cent than the total wealth of the country, but it is doubtless far from the danger point, except in the sense that it is dangerous to stress the importance of maintaining a continuous flow of such benefactions and to feel that they are so essential to the cultural life of the nation that any system which provides them must be a good system.

The fact is that if a reckoning were made of the total annual cost of maintaining all the altruistic and idealistic institutions in the country—all the colleges, schools, hospitals, orphanages, churches, symphony orchestras, art institutes and the like—it would be found that a very small per cent of the whole budget comes from the income from endowments or from large gifts. Even excluding those public institutions, such as public elementary and secondary schools, technical

schools and state universities, which are supported by taxation, and taking into account only those which are dependent upon voluntary gifts and the funds supplied by their patrons, only a small fraction of the load is carried by the very rich either through direct gifts to income or through the interest on previous donations for endowment.

The higher life of America is not in the bread line. It is not dependent upon the bounty of the multimillionaires. A few of them have given lavishly. Some of them have given both generously and graciously. Some have given with arrogance and condescension, purchasing the adulation of academic sycophants whose gratitude has been more than half a lively sense of favors yet to come, and by their "benefactions" to education or art seeking to sanctify the malefactions by which they gained both what they gave and what they kept. And some have given their millions as modestly and as humbly as the widow dropped her two mites in the treasury of the temple. Some have subsidized worthy causes for which it would have been impossible to secure popular support. But in the main, taking it by and large, the financial support for those enterprises which represent the things of the spirit comes more from the mites than from the millions.

Consider the case of the churches, which, because there are so many of them, cost more to maintain than any other class of voluntary enterprise, probably more than all others put together. There are a few endowed churches, but not many. Some that have endowments have found them a doubtful blessing. In general, and with allowance for exceptions in unusual situations, it is pretty well agreed that under American conditions it is better that a local church should survive if the community will support it, with such assistance as sister churches can render if assistance is needed, or perish if it will not, than that it should have the security and perpetuity of an endowment. Many a pastor, harassed by budgetary cares, would be glad if *his* church had a guaranteed income from investments, but in his heart he knows that he would not have the practice made general. Churches are supported by the small gifts of the many, not by the large gifts of the few. Unfortunate is the church of which this is not true. Even the "capital investment" in church buildings is not dependent for the most part, upon the benefactions of persons of great wealth. Here and there one sees a "Rockefeller church" or a "Mellon church." These may be architecturally or even homiletically conspicuous, but in the total mass of American churches they are an infinitesimal fraction. American churches are built by the fifty million American church members. The same thing could be said of the church's missionary and philanthropic enterprises. There have never been any great gifts to religion, comparable in magnitude to the Rockefeller or Carnegie foundations or to the endowments of the greater universities. And even if there had been, the steady flow of regular gifts in small sums from people who get their money by the dollar, not by the million, would still, in its total, dwarf the income from even such endowments. Rich Christians, like poor ones, ought to give in proportion to their ability. But the religious life of America is financed democratically and American churches pay as they go. And that is as it should be.

Colleges and universities have more endowment, and more need of it. But there is a limit even to this need. It may be that many of the endowed institutions are suffering from over-expansion of their functions, from needless multiplication of courses, proliferation of research in unrewarding fields, and extension of their activity into vocational education which is not their primary or proper responsibility. President Hutchins thinks so. If he is right, it may be that the better endowed institutions, at least, have all the money they need with which to do the things they ought to do. Some of them have multiplied their endowments by ten within a generation. One may be permitted to say with some confidence that there is no good reason why they should multiply their resources by any such factor in the next generation, and again in the next. The needs of education are not such that society must keep up the supply of multimillionaires so that there may be an unfailing supply of big givers to the colleges and universities.

The type of economic and financial organization this country should have in the years ahead is not to be determined by any such consideration as this. There was once a community—so Charles Lamb tells us—where, because a pig had once been roasted in a burning house, it became the custom to burn a house whenever anyone wanted roast pig. To perpetuate our present glaringly unjust inequalities in the distribution of wealth in order that there might be an unfailing succession of million dollar gifts for benevolent, educational and religious institutions, would be a comparable folly. Our economic and social order must be judged not by what it does to endow, and so to perpetuate, institutions. Most institutions outlive their usefulness anyway, and heavily endowed ones almost always do. It must be judged by the service it renders to humanity. Given a social order in which all men have the rights and opportunities to which all men are entitled, the ordinary run of men can, by voluntary or collective action, make all necessary provision for the support of benevolence, education and religion. They are bearing most of that burden even now.

The Dark Secret

EDITOR THE CHRISTIAN CENTURY:

SIR: You must remember the man who said to you when you made his acquaintance: "I had better tell you the dark secret of my life. I am a baseball fan." (But it was another less-known game, not baseball.) There must be many others like him. Indeed, we might say to him as the psychologist says to his patient, who confesses his alarming symptoms, "Aren't we all?" Have not all of us a dark secret of this kind? All fans of one kind or another, we should be patient with one another.

You see that delightful old friend whose profound

sermons you have admired and whose wisdom you respect. He is seen with a faraway look in his eyes and you say to yourself, "Upon what summits of vision is his mind directed?" You break into his silence and you discover that he is thinking of quite other things. "I wonder if the boys of Ashdod will win in their homecoming game against Gaza?" And he will proceed to tell you many subtle points in the play of young Goliath, who is the hope of his side.

Or you may know another divine—I knew one some years ago—who takes a delight in the comedies and even the wildest, knockabout business provided by the movies. My friend was a most severe and searching preacher—a Barthian before Barth. But he had a dark secret, two in fact, he loved to see the comedies of Charlie Chaplin, and he kept a collection of frivolous books to read after the strain of Sunday preaching.

There is always one delight in reading biographies when they are honest. You see the hidden life of the Big Man. You discover that he was far more proud when his golfing handicap was lowered than when he was made grand vizier of Ashkelon or lord mayor of Beersheba. A poet in Stratford thought little of his poetry, but very much of being a successful stage-manager of the Globe theater. Byron rightly fancied himself as a swimmer, and I imagine nothing ever gave Livingstone more secret satisfaction than the voyage in which he steered a ship across the Indian ocean.

It is a good thing that there are these dark secrets, these concealed aspirations, these escapes from the common round. It is right that the citizen, absorbed in his daily job, should have another realm into which he can retreat. He will not be a worse statesman because in his secret heart he dreams of billiards. He will not write worse editorials because he will boast of the day in which he did the ninth hole in one stroke—he usually takes six. It is a mistake to have no hobbies and no recreations and no dark secrets.

There is a shade of perversity in our devotion to this secret. It may be that there is a little vanity in it, as though I said: "You think I am only a journalist or preacher or statesman or poet. You praise me for all these things. But I'll show you!" And I go on to display other even more remarkable traits. I have done things they never suspected. "Did you think I was a firstclass bridge player? No! But I am, all the same."

It is best to be kind to a man in this matter. If he begins to bore you with his exploits on the golf course and you would rather ask him his views upon high finance, on which he is a master, be patient with him. You need not accept his golf stories at their face value. He is probably a worse golfer and a better financier than he wishes you to suppose.

Yours making allowance,
QUINTUS QUIZ.

VERSE

The Sleepers

I

NOW, between rain and rain, when earth achieves
An interval of quiet and no sound
Troubles the morning save a drip of leaves,
What of these dead who lie here underground?
What stormy protest has been quelled where they
Keep house with dust that we should feel our own
Portion of silence in this curious way,
So long before the cutting of the stone?

Idle to ask. If there's another sleep
Closer at hand than this brief pause between
Sunlight and shower, it may not be so deep
In dark forgetfulness of what has been;
It may not be so deep they cannot share
The imperishable part of earth and air.

II

This sheaf of lilies laid here yesterday
Tells but a little of the text inferred;
They wither soon, they have not long to stay,
Leaving the last inscription faint and blurred.
And yet some honey will remain, I think,
Even in these pale ghosts of garden grace;
The bees have left the clovertops to drink
An unfamiliar sweetness in this place.
They take no issue of the broken stem
Nor question our mortality; the taste
Of death is not a bitter taste to them.
When we lie down, our fingers interlaced,
However lost, however taken home,
The bees will still find honey for the comb.

LESLIE NELSON JENNINGS.

The Servants that Drew the Water Knew

(John 2:9.)

WHEN in old Cana water was made wine
And tested by the governor of the feast,
He did not know the mystery divine
Of whence or how; and yet the very least
Of those that did the kitchen drudgery knew.
They filled the pots. They heard the high command,
And at His word the wondrous nectar drew,
And felt a sacred Presence close at hand.

'Tis ever so. Who do the work of life,
In magic morning with the world asleep,
Or bravely face some slow heart-shattering strife,
Or with the stars their midnight watches keep,

Learn many a secret, while their burdens grow,
That only such as draw the water know.

JOHN W. DOUGLAS.

Can This Gulf Be Bridged?

By Frank W. Scott

THERE is a gulf between the clergy and the laity in their ways of thinking on socially applied religion. Perhaps it would show more consideration for the men of our churches, who are, by and large, men of good will, if it should be said that there is a gulf between the spiritual viewpoint on life as enunciated by the pulpit and the practical exigencies of life as encountered by the layman. Those practical considerations involve cargoes of such value that many laymen prefer not to place them in the hazardous care of ministerial pilots. They say that the pulpit should leave social and economic questions quite alone; thus is one danger avoided, but so is the possibility of a commerce offering great rewards.

"New Partnership" Plan

However we may describe the gulf, it surely exists. The present article is written to tell of a movement which is undertaking to discover whether that gulf, like the one between Dives and Lazarus, is a fixed gulf, too wide to be bridged, too dangerous to be explored. This movement is the "New Partnership" plan being fostered by the Unitarian Laymen's League. It proposes to construct a bridge of understanding over that gulf. It essays the difficult task of achieving a group conscience on the part of religious-minded people with respect to the vital social, economic, and political issues of the day—a conscience that shall represent the *joint* conclusions of ministers and laymen.

It should be said right off that this plan has nothing to do with any particular theology (or theologies) of the Unitarians. It is just as well fitted for other religious fellowships—Catholic, Protestant, Jewish, fundamentalist and modernist. It happened to originate among Unitarians, specifically in the mind of a Unitarian layman, Mr. Harold M. Davis, of Nashua, N. H., industrial efficiency engineer and federal director of reemployment for New Hampshire; but it could quite as naturally have had its beginning in the Federal council of churches or the National Catholic Welfare council or the Central Council of American Rabbis.

Idealism and Practical Experience

The plan proposes to secure a dynamic for social reconstruction through hitching the spiritual idealism of the clergy to the practical experience of the layman. This is said with due consideration to the fact that many ministers are more humanly practical in their outlook on the field of industry and economics than laymen who have spent their lives making window shades or selling bonds; and that many laymen possess, and actually practice, a spiritual idealism in no sense second to that preached by the clergy. But generally the minister is the expert as a prophet of religion and the layman is an expert in at least one field of practical affairs. Also the layman is generally scornful of the clergy's inexperience in the area of business, politics and industry, while the minister grieves over his layman's lack of spiritual vision as shown in the way he carries on in shop and market.

The "New Partnership," in its present experimental stage consists of three processes. First, the minister and his laymen cooperatively choose certain subjects for sermons on social and economic problems with which they are most concerned and which they agree to discuss together.

Second, the minister preaches a sermon which confines itself to setting forth the spiritual principles underlying the particular social problem under consideration. Presumably he and his laymen agree on these principles; they may differ as to concrete ways these principles should be applied.

Hence, the third step is a series of personal and group discussions in which minister and laymen "get down to cases." The minister calls personally on each of the laymen committed to the project. The minister learns of the practical difficulties that his men encounter in striving to apply spiritual and ethical principles to the conduct of their affairs. Sometimes the minister, through these intimate talks, is able to make his laymen see the fundamental injustices of certain systems under which his parishioners prosper. However much agreement or disagreement may result, there is, or should be, achieved a better understanding between the two—a more enlightened conscience on the part of the laymen, a more sympathetic understanding by the minister of the practical exigencies faced by the laymen. This alone is a gain, even though all other objectives of the plan should fail of attainment.

Group Discussions

These personal interviews are followed or accompanied by group discussions. In personal interviews the laymen will "open up" more freely; in group discussions, wits are sharpened by encounter and sometimes there emerge ideas and solutions that would not have appeared in personal talks. In an ideal working out of the plan, ministers and laymen come to common, well-considered conclusions and take appropriate group action.

This threefold process is explicitly conditioned on pulpit liberty. As the plan is commended to churches and local chapters of the Laymen's League, the first step is the re-guarantee by the laymen of absolute freedom of speech by the minister in his pulpit. This means that the minister is encouraged by his laymen not to soft pedal his religious utterances for fear of alienating the men of his congregation who are engaged in politics, business, or industry. Such freedom is, of course, an indispensable precondition of any partnership of thinking between clergy and laity.

Finally, a practical fourth step is necessary if there is to be a complete partnership of clergy and laymen. Laymen have an easy habit of suggesting additional tasks for their pastors—and this "partnership" is another burden—without making clear where the additional time is to come from. A personal time study by a few clergymen of different denominations, made at the suggestion of Mr. Davis, showed that they were putting in about seventy-five hours a week and that they were doing certain jobs that might as well be taken over by laymen. Hence, it is suggested that minister and laymen make a time study of his activities, with the minister keeping the score. This is done with a twofold purpose: first to acquaint the laymen more intimately with the complex and varied tasks of the minister; second, to discover what jobs he is now doing that can be, and should be, done by his men, in order to leave the minister more free to engage in the distinctive spiritual labors of his calling—including his share in the "New Partnership."

A Tentative Technique

This is the technique for the "New Partnership" as it may be carried out in the local parish. It is subject to modifications in accordance with local conditions and relationships. It may vary with the denominational setting. It is a tentative technique, which, it is hoped, will be perfected and modified, if experience dictates, through repeated experimentation in local parishes.

As a purely parochial project, it has its value to the minister, the laymen, and the church, and, carried on among all churches of a town, it can effectively tackle community problems. But if it is to develop a national group conscience on national problems, it must obviously be interdenominational and nation-wide in scope. Some sort of national clearinghouse is called for to achieve concerted discussion and concerted action on a national scale. At present that clearinghouse is the headquarters of the Unitarian Laymen's League in Boston. But to bring about action on a larger stage, the league would cheerfully relinquish tomorrow that function to any interdenominational body interested in achieving the goal of the "Partnership," particularly one—which I believe does not exist—that represents Catholics, Protestants, and Jews.

Freedom of Speech

The League launched its first national "Partnership" project last January, devoting it to freedom of speech. About 150 ministers set forth the spiritual principles of freedom from their pulpits on "Freedom of Speech Sunday," January 26. In some parishes the business stopped there, but in others the laymen undertook joint discussions with their minister. There were a few communities in which all Protestant churches joined in the project. An effort was made to interest civic-minded individuals and organizations. In Lexington, Mass., where the local League chapter was already pursuing a "Partnership" project on the ethics of business, the upshot was that representatives of sixty town organizations—including the Knights of Columbus, the American Legion, and Unitarian, Congregational, and Episcopalian groups—met and planned a public forum, which will hold a first experimental session this coming autumn. Speakers will advocate opposite sides of a public issue as the basis for free discussion from the floor.

The next major national project under the "New Partnership" will be concerned with the labor problem, the relations of employer and employee, a question brought sharply to our attention by the recent decision of the supreme court respecting legislation on minimum wages and employment conditions of women. What are the spiritual principles that should govern dealings between employer and employee? What should be the nature of the spiritual relationship between the two? These are questions for the pulpit. If this relationship is rightly discerned, how will it affect the division of wages, salaries, profits, and powers? the right of collective bargaining? These are questions for pulpit and pew "partnership" discussion, with the ideal before us of joint agreement on important conclusions, a public voicing of these conclusions, and resultant appropriate action.

But, just as was done in the business ethics project at Lexington, the sermon in this case will be preceded by preliminary conferences between minister and laymen. At least, this modification of the "Partnership" technique will be commended to those communities where the relations of labor and capital are unusually strained or where industrial conditions are otherwise in a desperate state. If, in such places, the sermon can be grounded in even a small measure of understanding already achieved between certain employers and employees, it will come with less possibility of irritation and more of healing to a touchy and troubled situation. The sermon, it is thought, will gain a more representative and friendly hearing than if it were precipitated at the outset of the project. Preliminary conversations in the fall and early winter, the sermon sometime in January, and discussions on concrete issues during the following several months—that is the plan for the church year.

Open to All Churches

On this project the League does not have and does not desire a monopoly. It hopes not only that all the churches of a community will join in this endeavor, but that other denominational organizations will take it up as their own, with no obligations of credit to the League, or that even it may become a project of national interdenominational effort. Such a development should give a tremendous spiritual drive toward the solution of a problem, on which about everything has been tried except religion.

It is objected that the joint conclusions to which minister and laymen may arrive under this plan will be as general and harmless as the "spiritual principles" on which they are based, because, after all, laymen object to social changes, not through ignorance of religion and its ethical demands, but through unwillingness to forfeit any power, prestige or profits that these changes might entail. If that be so, any device by which the churches can smoke out their laymen on this situation

will be a distinct gain. It will be a gain to learn just how wide is the gulf between the thinking of the minister and the laymen on socially applied religion, and just why it cannot be bridged.

The proponents of the "New Partnership," however, are staking everything on the proposition that, broadly speaking, laymen, whether they be workers with brain or hand, are willing to be shown and to follow a way by which social justice may be achieved with injustice to none, with no devastating class conflict, with equitable, cooperative, orderly adjustments. That is the democratic way; it is also the Christian way.

Religion In Japan Today

By T. T. Brumbaugh

FOR about a decade Japan has been experiencing a religious awakening and, especially since the beginning of the Manchurian adventure, a rise in pseudo-religions, a phenomenon which is giving concern to those responsible for the moral and social habits of the Japanese masses.

Much publicity has been given of late to the so-called neo-Buddhist movement. This in its most popular form has been sponsored by a very intelligent and free thinking priest of the Shin sect, Professor Entai Tomomatsu, and a group of young collaborators who, beginning with a striking series of radio lectures a few years ago, succeeded in sweeping the country with a "Back to the Saints" program of thought and action attractive to youthful idealists of all complexions of Buddhism. It was and is, however, chiefly an ethical movement, so lacking in religious passion and so indifferent to the temples and sects in which Buddhism has been grounded for centuries in Japan, that it seems now to have lost much of its appeal, as is the case with so many fads in thought and manners after brief popularity among the Japanese.

Mention should also be made of the revived "International Buddhist Society" which, professing to be above sectarianism, convenes occasional conferences of Buddhists young and old, supports propaganda abroad, and publishes a cultural quarterly magazine in the English language known as "The Young East." There are other even more intellectual publications in the Japanese language which sell well on the news stands, and frequent Buddhist lectures by radio and in public halls reach an undoubtedly large clientele of believers. Yet it may be said that Buddhism, even in its most modern forms, has failed to meet adequately the needs of the present age. Its temples of whatever sect are frequented chiefly by the aged and the mourning, and there is no spirit capable of shaking off the fundamental melancholia inherent in Buddhist philosophy.

Shinto in the Ascendant

The religious cults and sects which are most vigorous and vital in Japan today must all be classified roughly as types of Shinto, and are so registered with the government. Some of these are quite old and now enjoying a renaissance; others are of very recent emergence. By far the most energetic of the Shinto sects is the very nationalistic yet highly syncretic cult of Tenri or Tenrikyo (Heavenly Reason faith). It was sixty years ago that its founder, a woman preaching a jargon of divinely ordained imperial tradition and faith healing, fixed upon a village near Osaka as the center of the universe and began radiating therefrom an influence designed to bring all the world to joyous acknowledgment of this peculiarly Japanese and emperor-centered way of life. This cult today numbers six million adherents, conducts schools from primary up to college grade, draws as many as ten thousand lay advocates at one time for a six months' training course in methods of propagation, and publishes literature in several of the languages spoken around the Pacific ocean. Tenri-kyo has had a phenomenal growth during the recent years of "crisis" in Japan, and its peculiar identification of national morality with all the mythological lore of the empire makes it a strong bidder for further popularity.

What happens to religious bodies which depart from the established principles of Japanese political and social life is well illustrated by the fate of Omoto-kyo (Great-Origin teaching) which also until recently boasted a million or more communicants. This aggressive cult, however, has just been grubbed out root and stem, or at least driven under ground, by a government vigilant to detect the slightest threat to the imperial tradition as represented by the present ruling family in Japan. It was publicly announced that Omoto-kyo was preaching a doctrine which was treasonous and therefore must be destroyed. It is secretly rumored that the founder of the sect claimed identification with the imperial Japanese dynasty which must eventually unify the religious, political and social life of the entire world. In any event, Founder Deguchi, together with a number of his cohorts, is now in prison awaiting sentence; their magnificent temple buildings near Kyoto and elsewhere throughout Japan have been destroyed at governmental orders, and their followers forced to recant or face prosecution. The fate of Omoto-kyo is a tragic one, for to government opposition has been added the animus of aroused public opinion; but until these troubles started the cult was one of the most aggressive and prosperous in the land.

For God and the Emperor

Just now the Japanese are all agog over a more modern Shinto sect called Hito-no-Michi (The Way of man). The founder of this sect is still living and teaches that God and the emperor, together with the person and substance of the sun-goddess, are one body

that ancestors and their descendents are of "one heart," and that man in following his own true nature is in tune with heaven. Healing is imparted through faith in the Teaching Parent (founder) of the cult, yet miracles as such are not countenanced—a placating gesture toward the scientific intellectualism of present-day Japan. Images of the Teaching Parent are distributed for use in lieu of his presence wherever needed at any time, and provision is made for the collection of these images in case of war and their conversion into bullets of more than ordinary destructive power. Hito-no-Michi are springing up throughout Japan, and ferro-concrete construction in an adapted form of Buddhist and Shinto architecture seems best to combine the practical, the religious and the cultural aspects of the cult.

Another highly nationalistic order now attracting a large following is the Hi no Moto (Sun-foundation) movement. Both of these cults claim to be in philosophy essentially humanistic, yet with respect to the imperial tradition they are thoroughly orthodox. Japanese religious zealots see no logical incongruity between scientific humanism, or even theism, on the one hand, and practical anthropolatry on the other.

In Christian Circles

Of religious revival in Christian circles there is little of an unusual nature to be observed. Of churches and denominations there are many and they seem to be experiencing steady growth, though not in proportion to the annual increase in population. Many have been the efforts to stir the nation to Christian repentance and conversion, the five-year Kingdom of God movement recently concluded being the most conspicuous of these endeavors. Yet it was a mistake to have called this a movement; it was an interdenominational revival campaign of sufficiently generous proportions to acquaint the chief centers of population with Christian teachings and institutions, yet not widespread and intensive enough to touch the inner springs of personal and social life in the nation at large. Aside from an increase in church membership in certain scattered communities there is little tangible evidence of resultant spiritual awakening and the denominations, having officially buried the "movement," are proceeding with a slightly different type of campaign to consolidate their own sectarian lines on the gains therefrom.

Moreover there are signs of rifts and splits full-blown or incipient, within many of the established Christian bodies. The Salvation Army has undergone a schism on nationalistic issues, and there are evidences of similar sentiments elsewhere. Here and there, and especially among the youthful and idealistic who are touched most widely by the Y.M. and Y.W.C.A. and certain other broadly conceived programs, and particularly where challenged and inspired by a dynamic Christian personality such as Toyohiko Kagawa, one finds evidence of genuine spiritual uplift and passion. The greatest hope for the future in Japan lies with the creditable number and the excellent quality of youth found in Christian circles seeking to implement their idealism for personal and social reform throughout Japan and the entire world.

Yet there are scant grounds for assurance that the Christian church as a corporate whole can command the loyalties of men and women of serious thought and action in the Japan of today. One encounters a pall of dullness and indifference in the inner councils of the denominations and a sense of futility within the federated agencies of the churches, which can only repel that youthful and aggressive spirit characterizing the Japanese as a people and a nation just now. There is a commonly expressed conviction even among non-Christian intellectuals that the religion of Jesus does possess the secret and power of a larger life which will eventually command universal acceptance. Yet the churches and Christians in Japan have failed to live up to it in the recent hours and years of Japan's baptism of national selfishness, and about all that can be done now, it is felt, is to mark time until the emergence of other and more worthy leadership.

Buddhism, even when refurbished in modern habiliments, is pessimistic, fatalistic and defeatist with respect to the problems confronting individuals and society in the present world. Shintoists of all types and sects have sold their souls completely to a narrow philosophy of nation and race. Christianity, though possessed of a gospel which in other generations has "turned the world upside down," is today primarily concerned for the salvation and security of the individuals embraced or hoped for in the membership of its churches.

Acquaintance with the spirit of Japan's manhood and womanhood of the past when challenged to high idealism by examples in kind, leads to the prophecy that the Japanese will not be far behind the world in moral heroism when the tide turns. The need of the hour is for saints to lead the way.

A Parable of the Drouth

By Ware W. Wimberly

ONCE upon a time, during a season of great drouth, a zealous, loyal, but worried deacon came to his minister.

"Reverend," he said, "we must do something about our church. We are barely holding our own, if we are not actually losing ground. Too many people stay from church, and those who do come are either listless or discouraged. The family altar has gone. The Bible is an unknown book. People have quit praying. The world is luring our people away into ungodliness."

The minister sighed.

"All this is true," he admitted. "And it is strange. I work hard. I spend hours in my study, and other hours planning and visiting. But it is most surely as you say. About all we are able to do is to hold our own."

Whereupon the zealous, loyal, but worried deacon, who was also a farmer, said what he had intended to say all along.

"I have been thinking over all that," he said. "You

do work hard; we have never had a minister who worked any harder. But would it be over-bold of me to suggest that you perhaps ought to change your methods, revise your program, add a little more spice to your sermons, make the Sunday school more attractive to the young people? It's difficult for me to know exactly what to suggest, but, in general, don't you think we ought to try new methods?"

The minister bowed his head in humility and thought.

"It was good of you to come to me," he finally said. "I think we both may profit. For the other day I was traveling by your fields. Your wheat and oats do not look good. Your corn is curling and drying, and the grasshoppers are eating away at it. It looks as if all your work is gone for nothing. The very thought makes me sad. Indeed, although I know you have farmed for thirty years, this condition emboldens me to suggest that you perhaps don't use the best methods of farming."

The farmer snorted, and immediately forgot his church in the blast of righteous indignation that tore him.

"The best methods of farming! Sir, I would have you know that I have farmed for thirty years, that I have kept up with all the latest ideas. I have worked hard and long and well. But this drouth——"

"Ah, yes," interrupted the minister, "this drouth! It was foolish of me not to take into account. What man or what methods are equal to a drouth? Both that man who sows seed in the earth and his brother who sows the Seed which is the Word in the hearts of men must depend largely upon forces outside himself."

Whereupon the zealous, loyal, worried deacon, who was also a farmer, turned and walked away, with indignation at first, which turned to thoughtfulness.

BOOKS

The Time of Contempt

DAYS OF WRATH. *By André Malraux. Random House, $1.75.*

WITH this long short story France's outstanding modern novelist turns his gifts to picturing a concentration camp in present-day Germany. His previously published work deals with the far east. "Man's Fate," probably the finest revolutionary novel of today, dissected the lives and value-patterns of several human beings as they were caught in the unsuccessful Chinese revolution of 1927. That the present story is inferior to the other is not a severe judgment, since the standard set was so high.

The incident is of Kassner, a German radical intellectual, and of his nine day imprisonment in a concentration camp. After the torture, which was short and not so painful as he had expected, he was placed in complete darkness where he was in constant terror of going mad. His consuming fear was that in his insanity he would expose his comrades. The hallucinations he suffered, and the tangled memories of his past life and of his prison experience, are terrifying. Kassner becomes a symbol of all those who are today braving the barbarity of hired thugs in a social order which is dying.

It was possible for him to keep sane only by the knowledge that he was part of a movement fighting for the right. He had shared and would share the experience of communists the world over; he had identified himself with something larger than himself. It was love for other men's lives that anchored him to his own life. He had found himself through losing himself in a group. This, according to Malraux, is the central problem facing the intellectual today. For over a century a certain type of person has believed that he could live successfully outside society; he fondly believed he was an independent, self-sufficient atom. But that has led to psychological chaos, for man must love. To find the self, one must experience selflessness. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

The American publishers, with their characteristic habit of exaggeration, have translated the French title, which means "the time of contempt," by a more violent phrase. Germany today scorns human values which western civilization has laboriously developed. Kassner is a symbol of those who dare to believe in humanity during the time of contempt for man.

ARNOLD THOMSEN.

The Worst Church in the World

SECOND EPISTLE TO THE CORINTHIANS. *By R. H. Strachan. Moffatt Commentary. Harper & Brothers, $3.50.*

THE CHURCH at Corinth was the world's worst. Sectarianism, sex problems, cliques, ritualistic orgies, racial prejudice, cults of healing and of speaking with tongues, litigation among members, irreverence, low standards of religious education and poor financial support may be found everywhere, but not all together in one church at the same time. Not only did the apostle have members of his congregation that went to sleep under his ministry (see Acts 20) but he had others who remained awake and woefully misconstrued his message. Here, in this Moffatt commentary and through the scholarship of Professor Strachan, we can "take a look at the record."

As the church at Thessalonica needed correction about the *parousia,* and the Galatians required warning of apostasy from grace, so these Corinthian Christians had to be put right about apostolic authority. They were a contentious flock and the later letter of Clement to Corinth shows that factions still existed, but Paul's leadership is acknowledged and the Judaizing party seems to have disappeared. However, in that curious work, the "Clementine Homilies," written before the third century, the anti-Pauline attitude appears once more. This exposition in agreement with Moffatt, Bacon, Peake, Howard and others, divides II Corinthians into three letters: a fragment written before I Corinthians (6:14-7:1); a condemnatory letter (10-13:10); and a gracious, final letter from Macedonia (1-9).

Such a shuffling of the present form makes II Corinthians a very human document. Paul's mysticism is reflected in the association of the cross experience with the life of every faithful servant of Christ (cf. 1:5). The rabbinical method of allegorizing is shown in the allusion to Moses and the veil (3:12-18), and the letter contains many examples of Paul's mind, which tends to go off at a tangent. Perhaps the greatest parenthesis in the New Testament may be found in 5:16, which, as Dr. Strachan says, is laden with significance for the Christian faith.

A difficult section of New Testament literature is thus illuminated and interpreted in the full light of modern scholarship. Yet the writer is conservative in his outlook. In the ten discussions that intercept the exegesis, he explains "the knowledge of God" as something other than the result of a process of thinking. It is "initiated by God's own self-revelation to

his people." (p. 19) The sufferings of Christ are not isolated. "It is not so much on Jesus' death Paul thinks as on Jesus dying," and Prof. Strachan continues by affirming that "the difficulties of the atonement resolve themselves into difficulties regarding the person of Christ." (p. 50) In another excursus, he says, "There is a direct aggression of God upon the individual soul in Jesus Christ realized in history" (p. 59); and he vigorously insists that "those who take an ultimately humanistic view of the Person of Jesus" are unable to understand the relation of Christ to sin. (pp. 121 ff) The doctrine of the preexistence of Christ is explained as an effort on the part of the apostle to articulate his own experience in conceptual terms, and is an attempt to convey for all time the truth that Christ "is all that God's eternal gracious purpose can and will do for us." (p. 136)

This is a notable addition to a series that contributes greatly to the understanding of the Bible and it deserves a careful reading by those who, confusing Paulinism with Paul, claim that the apostle to the gentiles has overlaid the historic Jesus with theological speculations.

W. P. LEMON.

Don Quixote or Don Juan?

AMADO NERVO, MEXICO'S RELIGIOUS POET. *By Esther Turner Wellman. Instituto de las Españas, New York.*

IT IS A REAL event when readers in this country have an opportunity to pursue in their own language the study of a great Latin American poet. This volume, however, not only introduces us to beautiful poetry, but analyzes the struggle of a sensitive soul who, though fundamentally religious, is led off into modern doubt yet never gets away from the spell of mysticism, of suffering and of Christ.

Mrs. Wellman, born in Mexico of missionary parentage, has made a life-study of the greatest of Mexico's modern poets. She has probably pored over more of the uncatalogued material referring to her hero stacked in the dark corners of the Mexican National library and other out of the way places than any other living person. She herself being both a poet and a mystic is especially prepared to interpret him, even though she may too largely idealize him.

When Amado Nervo died while attending the first Pan-American Child conference in Montevideo in 1917, his funeral developed into one of the greatest movements of Latin American solidarity as well as tributes to an individual ever known on the American continent. His body was placed on an Argentine battleship. Distinguished delegations from Brazil, Cuba and other nations joined the funeral procession, which on arrival in Mexico, was joined practically by that whole country in doing honor to its noted son. His early life certainly gave no indication of such a glorious end. He was born in a little country town in Tepic on the west coast of Mexico in 1870, in one of the wildest regions in America, far removed from the main currents of Mexican life. But his devout mother jolted away for fifteen days in a stage coach in order to place her boy in a Catholic school. Always devout, Amado longed for the priesthood, and after nine days of fasting and prayer, was admitted to the little medieval seminary. But even here the poetry of Gutiérrez Najera and the political ideas of the *Cientificos* found him. These, with the necessity of helping to support his family, sent him on the great adventure to Mexico city. Here he had all the adventures and suffering supposed to await a young poverty-stricken poet in a great city. In 1900 he took a still more daring step and went to Paris—the heaven of all Latin American writers. Passing through New York he could see nothing attractive in Yankee civilization. But so idealized were all things in the French capital that the drippings from a leaky faucet in his poor lodgings in the night watches inspired him to write one of the most beautiful of all his poems, *La Hermana Agua* (Sister Water).

In Paris Nervo met and lived with the already famous Nicaraguan poet, Ruben Darío. They became inseparable friends.

When he was appointed to the diplomatic service in 1905, he was assigned to Spain. Here he did his greatest work, writing in the thirteen years of his residence in Madrid twenty-one out of the twenty-nine volumes which have been recently published as his complete works. In 1912, Anita, his little French sweetheart who had been his constant companion, died. Joy went out of his life. A second great blow came with the Mexican revolution. It not only deprived him of a livelihood but robbed him of his ideals of his native land. As a pacifist, a classicist and an individualist, he could see no good in that social upheaval.

Finally, the Carranza government asked Nervo to become Mexico's representative in Argentina and Uruguay. Journeying to his post, he passed through New York where a group of us accompanied him to Columbia university and heard him electrify his audience by reading among other poems *La Raza de Bronce* (The Bronze Race). A part of this poem, as translated by Mrs. Wellman, is as follows:

I'm only a spark,
  Make me a fire;
I'm only a string,
  Make me a lyre;
I'm only an ant hill,
  Make me a mountain;
I'm only a drop,
  Make me a fountain;
I'm only a feather,
  Make me a wing;
I'm only a rag,
  Make me a king!

But it was as a disciple of Thomas à Kempis that the world will longest remember him. When a well-worn copy of that mystic's "Meditations" was found at his side at death, we could better understand his words, "O, Kempis, I have been sad for years, all on account of the book you wrote."

As for Christ: "Cast him out of Nazareth and he will fill the earth. Cast him out of the earth and he will fill history. Cast him out of history and he will fill the Infinite."

When he could no longer see God in the infinite spaces, he wooed him on earth, declaring: "If thou hast performed a good deed, thou hast unquestionably felt a secret joy proportionate to the disinterestedness of that deed. This joy is God. Thus he manifests himself to thy soul."

Like devotional expositors of the Psalms who ignore the weakness of David, the author of the present volume passes over the amorous adventures of Nervo, accepting him as the "Don Juan of the Soul." While knowing ones may criticize this aspect of the book, the average reader may find it all the more acceptable as a presentation of the marvelous poetry of one who, "with his astronomical studies, became a Don Quixote of the Heavens and forever a citizen of the Infinite."

SAMUEL GUY INMAN.

Books in Brief

SCIENCE REDISCOVERS GOD. *By B. M. Newman. Science Index Press, Princeton, New Jersey, $2.50.*

The author states that his qualifications are: first, that he is a layman rather than a professional in the fields of science, philosophy and theology; and second, that for fourteen years he has been "sincerely and zealously" interested in the relationship

between science and religion. He opens his work with the query, "Has Science Rediscovered God?" After first pointing out that great scientists are either completely or partially immersed in the waters of skepticism, he proceeds to spend the bulk of the book calling attention either to the weak points in the case of science or to assumptions and conclusions which have not received due emphasis. Our author has a field day when he gets into the areas of life, mind and the cosmic dignity of man. It would be easier to accept his earnestness if one could be clearer as to the purpose of his argument. His facile way of broaching, analyzing and disposing of complicated areas of fact is not calculated to nurture trust in his grandiloquent conclusion that science has unknowingly rediscovered God.

CHRISTIANITY IN THOUGHT AND PRACTICE. *By William Temple. Morehouse Publishing Company, $1.50.*

These three William Vaughn Moody lectures comprise an excellent introduction to Archbishop Temple's more difficult Gifford lectures entitled "Nature, Man and God." The opening lecture deals with the general relations which obtain between philosophy and religion. Although religion leans heavily upon philosophy, the religious man "has an assurance probably going far beyond any proof he can adduce concerning exactly those things which philosophy only begins to investigate with questioning at the very end of its course. . . ." The second lecture, "Personality in Theology and Ethics," reasons that since personality is a totality rather than an aspect of a human being, it has a definite stake in everything which affects human life. The third, "Christian Ethics in Application to Individuals and Groups," endeavors to draw a puzzling distinction between non-resentment and non-resistance. Although not a pacifist, the writer admits that "there is one really strong argument against the use of armed force; it is that none of us are good enough to use it without moral deterioration."

CORRESPONDENCE

Dr. Cadman Kept Us Out of War!

EDITOR THE CHRISTIAN CENTURY:

SIR: In all the eulogies of Dr. Cadman I have looked in vain for a mention of what I consider his greatest service to America. Of very few men can it be said: "He kept us out of war." Yet thousands of Americans are now living who might be buried in a foreign land, if S. Parkes Cadman had not prevented "The War of 1927."

In January of that year, newspapers across the country were predicting that we would be at war with Mexico within two months. The New York World in its lead editorial of January 13 said: "The U. S. is nearer to war with Mexico than it has been since Pershing's expedition . . . the forces pressing for intervention are so powerful." Our secretary of state had sent Mexico an ultimatum. The President of Mexico had appealed for arbitration, and our President had refused. That course could have but one ending—war!

But the president of the Federal Council of Churches that year was Dr. Cadman. He swung into action, mobilizing the Christians of America. Telegrams began to pour into Washington. The President changed his tone. A resolution for arbitration was introduced and finally passed by our senate.

Then an investigation was started. What was it we were about to go to war for?, people asked. And they found that we were about to start a war simply to insure more profits for one Edward L. Doheny, an American millionaire who controlled a million acres of oil land in Mexico. Yes, the same Doheny of the Tea-pot Dome scandal. He refused to comply with the Mexican land laws, and he had millions to spend for lobbying and propaganda. And he didn't care how many American boys went through hell to get his dollars for him.

This story ought to be told at times like this. Today the munition makers have millions (taken from the tax-payers) to spend on propaganda, and it is even more subtle, and a portion of the people believe it all.

Those who profit by war are now setting up another foreign war. And we will always fall for the propaganda, and always have war, so long as we glorify our generals and forget our heroes of peace.

General Harrison killed a hundred half-starved Indians at Tippecanoe Creek, and we elected him President. Parkes Cadman prevents a war and saves the lives of thousands of American boys and we put him on the black-list.

Phelps, N. Y. CHARLES H. DAYTON.

What Do We Mean by 'One'?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Ashworth's stimulating and suggestive "quest for a doctrine of the church" is right to the point but does not go quite far enough. Not only we do not find any definite ecclesiastical polity in the New Testament, but during all the centuries before the council of Nicaea, the Christian fellowship (the early name for the church, Acts 2:42) had no canonical New Testament, no authoritative creed, and no centralized organization, all of which are considered necessities of a church in modern times. They did have one Lord—the ever-living present Christ; one faith—spiritual, not an intellectual creed; one baptism; one God and Father of all. Yet even so they were strong enough to withstand the many heresies, and all the combined persecuting power of the Roman government, conquer the empire, and set a Christian Emperor on the throne of the Caesars. We could not do it today.

The unity of a circle is not its circumference but its center, and the center for all Christians is Jesus Christ. As for church organized unity, it would be a great help if all the Baptists could unite with each other, and the Presbyterians also as the Methodists are doing, and as the Episcopalians always have done. There never has been one church united in a centralized external organization and I do not believe there ever will be or can be on earth. The question seems to me to be, not so much what we mean by the church, as what we mean by "one." What is unity? Uniformity is not essential to unity. It was in trying to enforce uniformity that Elizabeth broke up the unity of the English church.

University of the South. CHARLES L. WELLS,
Sewanee, Tenn. Professor of Ecclesiastical History.

Militarism in the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Is it not time that religious journals throughout our nation organize a vigorous protest against the militarist propaganda which makes up such a large part of our current news reels? I attend the movies rather frequently and out of all news reels I have seen in the last six months I do not remember one that did not contain marching men. The armies of Russia, Italy, Japan, Germany and other nations are first shown and then the so-called defenses of the United States are paraded before one's eyes, always accompanied by the American flag. Often the commentator makes it plain that the United States is prepared for any eventuality and explains the necessity that the United States continue preparedness against the alleged militaristic inclinations of the nations less "noble" than we.

Of course we understand that such propaganda is necessary to support the present government in the largest peace-time budget ever appropriated for the purpose of militarism. But to those of us who believe that there is no real preparedness in guns, fighting craft and marching men, these news reels are disturbing to say the least. It cannot but be extremely disturbing to those who are vitally interested in the spirit the church represents. Should not the religious press make protest in a loud voice so that the millions of our people who now swallow this propaganda without thinking will not be so easily taken in by it? I am begging for a real protest that will shout from the house-tops. It is imperative.

Columbia, Mo. V. S. HARSHBARGER.

Germany Dons Olympics Dress

Prepare Manners, Landscape for Money-Bearing Visitors—Austrian Agreement Boosts Nazi Plans

(Correspondence from Germany)

FRANKFURT, July 22.—Germany today is all agog with preparations for the coming Olympic games which are to be held August 18. These events are more than simply athletic competitions to the German authorities. They are regarded as a splendid opportunity for removing all "national prejudice of the foreigner" against the third reich, for convincing him that the savior of Europe from possible bolshevism is Adolf Hitler and that all rumors of Germany's economic and financial difficulties lack foundation. For how could a bankrupt country possibly supply all the money necessary for beautifying the principal cities —particularly Berlin—in the way it has been done during the past few months? There was a tremendous financial loss on the winter Olympics at Garmisch-Partenkirchen, but why worry, says the nazi, when bigger issues are at stake. It is a matter of prestige and the necessity for securing foreign exchange from the visiting foreigner—the *valuta* which is essential for obtaining the raw materials essential to rearmament and to compensate for losses in export trade.

* * *

Germany Remade For Visitors

The German authorities assume very rightly that the average foreign visitor is not concerned with such problems. Provided he is treated properly, nothing else matters. And that he will be treated properly is already assured by order of Dr. Joseph Goebbels, minister of public enlightenment and propaganda. The German official has always been famed for his courteous treatment of the visitor. Now, the latter will be treated as a king, if the present attitude continues. Speaking English, as I traveled recently from Cologne to Berlin, I was taken for an American. Never have I received such attention from the conductor on the train. And, then, in Berlin. How the capital has been transformed! Unter den Linden has been cleared of all scaffolding and torn-up pavements. The new lindens which were recently planted will take years to attain full stature, so that this fine avenue looks very bare at the moment. But this way the visitor has the compensation of an almost uninterrupted view from the Brandenburg Gate to the Lustgarten, near the former imperial residence.

* * *

Guests Will Help Country Rearm

Visitors will certainly have a fine time in Berlin during August. They will contribute much towards Germany's rearmament. They will see nothing of Nazi Jew-baiting, nor of the inside of the concentration camps or Moabite prison. They will have a "swell time." They will hear the old stories of communist terror in Germany before January 30, 1933, of Germany's love of peace, etc. But they should not ask embarrassing questions about such matters as personal liberty, democratic control. These would be tactless in the extreme. In fact, so great is the effect of Dr. Goebbels' suppression of all opinions but his own that the visitor will find he knows more about what has happened in Germany during the past three years than do the Germans themselves. He is here to see certain sport events, not to discuss politics. But, your nazi friend is going to be very disappointed, American guest, if you do not absorb unconditionally all he says about his own country and then repeat it, enthusiastically, when you return to U.S.A. Nazi prestige in the world is reckoning on you, and your English fellow visitor, to say a good word and foot his rearmament bill, especially to help pay for the imposing 1,000-room new air ministry, which General Goering has had erected in the Leipzigerstrasse, as a sign of the greatness of the new reich!

* * *

Hitler Talk Reveals Nazi Philosophy of Rule

Some idea of the extent to which power has been taken from the hands of the people—"for their good," of course—may be gathered by a study of a speech made by Hitler recently. With a reichstag which is a mere echo of party conference decisions, with penalties for any expressions of independent opinions by the individual, and with no accurate knowledge of what is being done behind the scenes, it is understandable that the average German eschews politics as much as possible, unless he thinks he can get something out of it. But how many Germans would have even imagined four years ago that it would have been possible on July 4, 1936, for Hitler to say publicly and without protest: "The men who lead the nation shall assume full responsibility. They shall not have this responsibility forced upon them by the people. . . . First, the nazi leadership will make its decision and then say to the people, 'Now we have taken this step: pass judgment on it!'" It was no accident that this speech was made at Weimar—it was interpreted as the deathblow to the former constitution. But was it a coincidence that the speech was delivered on Independence day? To the average nazi, it was another "living testimony" to the superiority of state discipline over individual liberty!

* * *

German-Austrian Agreement

Concentration at home upon the coming Olympic games has not prevented the nazis from scoring a great victory in foreign policy. The recent German-Austrian agreement is probably the greatest success the third reich has attained since the 10-year non-aggression pact with Poland, signed in January, 1934. This new agreement needs careful study and thoughtful interpretation in the light of Germany's foreign political ambitions, to be fully appreciated.

It gives the third reich all that Franz von Papen, Hitler's special envoy in Vienna, has been seeking since the fall of 1934. The nazis have now one representative in the Austrian cabinet—they will soon have another—and their control at the Ballhausplatz is only a matter of time. To some superficial observers, it appears as if Hitler has abandoned his dreams of absorbing Austria. Nothing is further from his mind. The present indirect but more effective method enables him to dominate Austrian policy without assuming the responsibility which an *anschluss* (complete political union) between both states would involve. Together with their economic control over the Balkans, this new agreement will give the Germans the opportunity to extend their sway from the North Sea to the Aegean, at some future date. The only difficulty is to understand why Italy should have agreed with what has been done. It is, indeed, remarkable that an astute dictator like Mussolini should have allowed his ambitions in central Europe to be thwarted by naïve promises. Perhaps, he could do nothing else, after having been weakened so much by the Ethiopian war. But that he has sanctioned what will prove to be the death-warrant of Italian power on the Danube—provided only that nazidom does not collapse—is generally accepted by expert observers.

Hitler, on the other hand, expects in this way to supply a "practical" answer to the British questionnaire which he has refrained from replying to in a diplomatic way for over two months. "Peace" with Austria, he says in effect, is evidence that I mean business, that I deal in deeds not words. This would be fine if we could forget that he said the same kind of thing about the violent anti-French passages in "Mein Kampf," his autobiography. He was, he then said, not a historian but a politician. He would make alterations in practical politics. But, unfortunately, the unexpurgated "Mein Kampf" is still a textbook for German schools, and is presented to all newlyweds throughout the country!

* * *

Nazi Influence Seen In Danzig

Meanwhile, evidence of the way in which the nazis observe a treaty can be seen in present events in the free state of Danzig, where they are seeking to undermine the constitution and oust the opposition by all means—mainly illegal and unconstitutional —in order to assume full control themselves. Herr Greiser, the president of the Danzig senate, having failed to bully the League of Nations into fulfilling his desires, has now illegally confiscated all opposition newspapers and envisages the day when Gean Lester, the league's commissioner, will either withdraw or become innocuous. How Germany cooperates in all this work may be seen from the fact that Herr Greiser is really only second-in-command to Herr Förster, the nazi Ganleiter (local leader) for Danzig. Herr Förster gives the orders and since he is a member of the reichstag in Berlin, the connection between him and the nazi headquarters and the German foreign office is apparent. At the moment, Poland appears to be quietly

cooperating with Germany, even in Danzig. It is rather a queer turn of fortune's wheel which today makes the league try to get Poland to act in its own interest, whereas at Versailles in 1919 it was Poland which was pressing the league to take action for the defense of Polish rights. Will Poland be as acquiescent when the Polish corridor is in question? Then, it will be too late to complain to Geneva!

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Church-State Conflicts Continue

Expectation of some form of patched-up peace in the Protestant church conflict continues to occupy the field. Herr Hans Kerrl, minister for ecclesiastical affairs, is still working on a compromise agreeable both to the extreme nazis and to the opposition in the church itself. Whether he will be able, with the cooperation of Bishop Marahrens of Hannover, to establish a permanent basis for future relations between church and nazi Germany remains to be demonstrated.

As for the Roman Catholic church, the arrests and trials of priests and nuns for alleged immoral offenses and for violations of the foreign exchange acts, preventing the export of money abroad, continue. The press, here in the Rhineland, carefully reproduces the evidence of guilt handed out by the ministry of propaganda and, in this way, it is hoped to shake the faith of the individual German Roman Catholic in his church. But the effect is not as expected, since the trials are conducted in secret and so there is a doubt in the minds of the majority as to the justness of the verdict. And, in any case, isn't Hitler himself still a Catholic? A. S. EKER.

Roger Williams Honored By Zionists

The 300th anniversary of the founding of Rhode Island by Roger Williams was celebrated recently by the Zionist Organization of America, which was holding its 39th annual session in Providence, R. I. The ceremonies took place in the Touro synagogue in Newport, the oldest synagogue in America. Dr. Louis Finklestein, professor at the Jewish Theological seminary of New York, paid tribute to Roger Williams as an exponent of religious liberty.

Ministers' Institute At Bishop College

The interdenominational Ministers' institute held by the School of Religion of Bishop college has just closed its sixth annual session. There were 363 ministers in attendance. Herbert M. Smith is dean of the school and director of the institute.

Seabury-Western Seminary Receives Bequest

Dr. Frederick C. Grant has announced a recent bequest to the Seabury-Western Theological seminary, of which he is dean, of $40,000, from the estate of Mrs. Harriet Adams Mead, formerly of Trinity Episcopal church in Chicago.

Maude Royden at Canadian Church

Maude Royden, famous English preacher, whose visit to the United States in the interest of peace is to take place in the fall, is preaching during the summer at the Deed Park church in Toronto.

Pastors Gather For Institutes

City Hosts Three Pastoral Conferences —Church Musicians Hold National Meeting in Evanston

(Correspondence from Chicago)

CHICAGO, July 27.—No less than three pastors' conferences and institutes are being held in Chicago this summer. The first met at Garrett Biblical institute last week, and two more begin today. One of these is being conducted by the Presbyterian Theological seminary and the other jointly by the Divinity school of the University of Chicago, the Chicago Theological seminary and the Disciples Divinity house.

The third annual pastors' conference to be conducted by Garrett brought together a large and representative group of ministers, both pastors and university religious leaders. Among the lecturers was Rev. Harold C. Case, pastor of First Methodist Episcopal church, Topeka, Kans., which is regularly attended by Governor Landon. He offered a course in "Pastoral Problems and Methods." Special addresses were given every evening, with Professor H. N. Wieman, Professor Wilhelm Pauck and Dr. Douglas Horton as speakers.

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Dr. Buttrick to Present Sermons at Presbyterian Conference

A series of sermons by Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian church, New York, will be an outstanding feature of the seventh annual summer pastors' conference to be conducted by Presbyterian Theological seminary, beginning today. Dr. Buttrick will preach each evening and will also speak at the devotional exercises each morning from 10 to 10:30 A.M. Dr. John Timothy Stone, president of the seminary is to preside at the opening service this evening and other members of the faculty will preside on succeeding evenings. Conference courses taught by 20 theologians, including seminary faculty members and guest instructors from other institutions, will occupy the morning sessions and the afternoons will be given to recreation. An attendance of approximately 350 is anticipated, including pastors from 36 states, professors in Presbyterian colleges and university pastors. Dr. Norman E. Richardson is director of the conference.

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University of Chicago Institute

The institute conducted on the University of Chicago campus by the three seminaries connected with that institution, opens this evening with a dinner in Judson court followed by a service of worship in the University of Chicago chapel at which Dr. Ivan Lee Holt, president of the Federal Council of the Churches of Christ, will be the preacher. The 12 courses of lectures at the morning sessions will be of a strictly professional character, dealing with such subjects as "Modern Preaching," "Religion and Culture," "The Psychiatric Approach to Pastoral Counselling," and "The Church in the Post-War World." In the early afternoon Prof. Lew D. Fallis, of Texas Christian university, will have a class in "Public Speech," but the rest of each afternoon will be given to sociological tours, recreation and social events. Round tables, lectures, open forums and an open air symphony concert in Hutchinson court, will occupy the evenings. Leading members of the faculties of the three cooperating institutions, as well as professors from other departments of the university and guest professors from other institutions, compose the institute faculty.

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Conference on Church Music

Another conference of interest to ministers was held recently in Evanston under the sponsorship of the Northwestern university school of music. Beginning July 13 and continuing through the week, the fourth annual Church and Choral Music institute brought together more than 125 musical directors and organists from 30 states. Means by which the standard of music in churches may be elevated and congregational singing encouraged received especial attention, but the conference also concerned itself with the devising of repertoires for volunteer choirs, organizing programs for special services, and organ playing. The faculty included H. Augustine Smith, of Boston; Palmer Christian, of the University of Michigan, and Edgar Nelson, Wilhelm Middelschulte, W. A. Stults, O. S. Beltz and Horace Whitehouse, of Northwestern.

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Young Peoples' Conferences

Not only the clergymen and church musicians, but also the church young people take advantage of the summer vacation season for conferences. Over a thousand Chicago young people attended such conferences this year. About 100 attended the Presbyterian young people's summer conference near Saugatuck, Mich., beginning July 18; 168 attended the first, and 220 the second Congregational conferences, at Tower Hill, Mich., held July 1-8 and July 10-16, respectively. About 200 Baptist young people went to Lake Geneva for their annual summer assembly, July 19-26. I do not have the record of attendance for Episcopal, Methodist and other denominational assemblies, but when they are added the figure indicated above would be easily reached. In reading over the programs of these various youth conferences one is impressed by the vigor and directness with which the central problems of Christian living today are attacked. Pietistic otherworldliness has small place. It is "Christian Youth Building a New World" that enlists attention.

* * *

And So Forth

About 1,500 men, women and children staged a "hunger march," from Union park through the Loop and down Michigan avenue on July 18 in protest against the severe relief cuts recently put into force.

Rockwell F. Clancy, advertising man and son of Rev. J. Franklin Clancy, of Union Avenue Methodist church, was recently elected president of the Methodist Social union.

It is hoped the New England Congregational church seriously damaged by fire will be rebuilt.

CHARLES T. HOLMAN.

Methodists Face Vital Problems

Conferences Must Deal with City Church Problems—Derby Election Shows Evidence of Popular Front

(Correspondence from England)

LONDON, July 13.—The Methodists meet in conference this week in Newcastle, an old stronghold of theirs. They will have for president Rev. C. Ensor Walters. There are 900 members in the conference, a number which makes it hard to deal with matters of detail, but there will be many broad issues to discuss and many of critical importance. The conference meets with many encouragements. The report, for example, of the Overseas department shows that in the last financial year some £58,000 of debt was wiped out and over £6,000 was added in the Women's work and £23,000 in the general fund. But there are reports which will call for serious attention. The down-town church problem will be considered among others, and it is likely that a commission will be appointed to investigate the condition of Methodism within certain cities. The old mother churches in these cities were dealt with by the policy of great central missions. But between them and the new suburbs there are the churches of the inner belt. They were built for what were once residential suburbs from which the former dwellers have now moved. In many places the chapels of the three Methodist churches, now one and undivided, stand, to use the words of the Methodist recorder, in "ugly continuity and excessive numbers." It is also urgent that the conference face the decrease in the numbers of scholars in Sunday school; this is a problem which faces all the churches. In 44 per cent of the circuits not one scholar during the year was added to the church roll.

* * *

Derby Election Speaks to The Government

There has been an election at Derby to fill the place in parliament of J. H. Thomas. It resulted in the return of Professor Philip Baker, the labor candidate. Mr. Baker comes from a well-known Quaker family. He is an authority on international law; for years he has been a diligent and gifted worker in the cause of international good will. He held office in the last labor government and he will greatly strengthen the opposition. But the election was noteworthy for the first evidences of a popular front in this country. Lloyd George visited Derby and spoke for the labor candidate; his majority seems to show that some at least of the old liberals detached themselves from the national government and voted for Baker. At present there is no likelihood of anything like an official merger of the former parties, liberal and labor, but it is probable that there will be more cordial relations between them and definite cooperation for particular occasions. It is sometimes forgotten that there are still many liberals who have not repented of their liberalism and can act decisively when they see their principles in peril. The election clearly shows that in Derby the electors wish to offer a serious warning to the government of Mr. Baldwin.

* * *

City Temple Invites New Minister

It is not surprising that the City Temple has invited Rev. Leslie Weatherhead to be its minister. The members of this Congregational church have refused to limit their choice to a Congregational minister. Mr. Weatherhead is a Methodist, but known among all the free churches as a powerful preacher and a writer with a singular hold upon members of all schools of thought. He never lacks an audience wherever he goes. This morning (July 12) he was preaching in the City Temple and there was not a seat to spare, even on the pulpit steps. City Temple is the pulpit from which for many years Joseph Parker preached; and in the last generation Chancellor R. J. Campell, D. Fort Newton, Dr. Maude Royden, Dr. F. W. Norwood have made the City Temple a center of powerful preaching. It is a post of great responsibility.

* * *

Lord Hugh Cecil Goes to Eton

Lord Hugh Cecil is to be Provost of Eton in succession to the late Dr. M. James. It is an unexpected appointment, but entirely fitting. The new provost is a man devoted from his youth to the church of Christ and in all the affairs of his church he has played a leading part for more than a generation. He is the brother of the late Bishop of Exeter and of Lord Cecil of Chelwood, the protagonist of the League of Nations.

EDWARD SHILLITO.

Shanghai Develops Social Conscience

Shanghai is developing a social conscience in spite of its uncertain status politically. Negotiations have long been going on between the Chinese government and the Shanghai municipal council with regard to the application of China's factory law within the International settlement. The question of ultimate jurisdiction is the snag that has so far held it up. In the meantime through its industrial department, in charge of Miss Eleanor Hinder, an ex-Y.W.C.A. secretary, progress has been made in laboratory work in factory conditions. Through a technique of educational persuasion, also, some improvements have been registered. In addition the public has been putting pressure on the council to recognize its responsibility for community welfare.

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THE TORCH PRESS

Cedar Rapids, Iowa

Mexico Suffers Prolonged Strike

Sentiment Against Foreign Capital Held Major Cause—Hubert Herring's Eleventh Seminar

(Correspondence from Mexico)

MEXICO CITY, July 24.—Overshadowing everything else here is the strike of electricians of the Mexican Light and Power company and its subsidiaries. It has been going on now for eight days and is significant not only for the inconveniences and widespread hardships that it is causing, but also as a symbol of opposition to the control of foreign capital, the growing strength of Mexican labor organizations, and as an attempted step toward the socialization of an important industry. The strike has affected, not only Mexico City and the federal district, but also parts of six surrounding states where the company is operating. Partial street lighting is permitted and service is given to government offices and some hospitals. Otherwise light and power have been cut off. The most immediate problem created was that of the water supply, as part of the city has depended upon electric-run pumping stations. Lack of refrigeration and pasteurization facilities have seriously affected the food supply. No tram lines are running. Many industries have had to shut down, causing tremendous losses to employers and laborers. Notably affected have been 18,000 miners in this region, left without income, whose organization is now threatening a strike against the prolongation of the dispute.

The population has been adjusting itself with remarkable good humor to the situation. Candles and oil lamps have for the moment reclaimed their old place, while motor vehicles and Delco plants have been called in to keep a few theaters and smaller industries going. Most noteworthy has been the lack of disorder in connection with the strike. Judging from the newspapers, which come out in limited form, one would guess that even the ordinary amount of crime had decreased.

* * *

Company Offends Nationalism

Now as to causes: The company has not been very popular here, principally, it seems, because it offends nationalist sentiment as being an outstanding example of the domination of foreign capital. This has been especially emphasized in the public mind by the fact that bondholders in Toronto, London and Brussels have had to be consulted at various steps during the strike negotiations. Otherwise there do not appear to be any immediate grievances. Rates have been reduced during recent years and the employees have enjoyed wages, working conditions and privileges in excess of the requirements of the labor law. Their demands are: automatic promotion where work has been satisfactory, no discharge on account of the introduction of new machinery, the 42 hour week for day work and 36 hours for night work, distribution of 3½ per cent of the gross income for 1935 among the laborers, and a share in the management on the part of the union. The strikers claim that the company has been making huge profits while defenders of the latter say that it has not paid dividends for several years.

* * *

Government Declares Strike Legal

The government has declared the strike legal and the president's secretary, in the absence of the president, has been present at the negotiations. The company has been making concessions on about everything except the matter of a share in the control, on which point the union is still holding out. Furthermore, the union has refused to accept the company's offer to submit the whole dispute to government arbitration. Last Sunday there was a large mass demonstration to show the solidarity of labor organizations in their support of the strikers in what they feel to be a national crusade. There is a widespread demand for the personal intervention of President Cardenas who is at present visiting mining and agrarian centers in the north and whose reply is being momentarily awaited. It is generally expected that the government will take over the operation of the plants until an agreement can be reached. Unions of electricians over the rest of the country have announced that they will join in the strike if it is not settled by the end of this month, in which case the national government may have to assume the management of all electrical services and thereby take a major step towards real socialism.

* * *

Cultural Relations Seminar

The Committee on Cultural Relations with Latin America, under the direction of Hubert C. Herring, is conducting its eleventh annual "Seminar in Mexico." The 70 members have come from different parts of the United States for a three weeks' session of lectures, discussions and field trips under a faculty composed of Mexican leaders and experts on Latin American affairs from the United States, Cuba and Puerto Rico. Through the years these seminars have come to exert a wide influence because of the intimate and sympathetic acquaintance they give of movements and conditions in Mexico and neighboring Latin-American countries.

CLARENCE A. NEFF.

Church Membership Increases

According to the report of the church statistics bureau appearing in the Christian Herald for July, churches in the United States in 1935 increased their membership by 670,801. This represents a larger proportional increase than has occurred in the same period in the total population of the country. The Baptists, Methodists and Lutherans led the Protestant groups.

Episcopal Pension Fund Issues Report

The eighteenth annual report of the church pension fund of the Protestant Episcopal church has just been published. In less than 20 years the assets of this fund have increased from $8,000,000 to more than $30,000,000, and it is now paying $1,200,000 a year to retired ministers and to the families of ministers who have died. The retiring age is 68 and the average pension is approximately $1,000.

College Target of Nationalism

Students Make Petty Issue Cause for Strike—Uncover Mason 'Plot'—Increase State Monopolies

(Correspondence from Japan)

TOKYO, July 4.—Christian schools seem increasingly the target of the barrages of nationalism. St. Paul's university (Episcopal) in Tokyo is the most recent victim. It seems that the dean of the university read the imperial rescript on education with something less than the decorum desired by certain reactionary students and alumni, and a protest strike from classrooms was the result. That the strike came just before the term examinations and that the students in addition to asking the dean's resignation are expecting to be excused from the exams until autumn indicates that patriotism may not be the only element in the situation. It definitely shows also the levels to which nationalism will stoop to win its point. A compromise will probably be effected to save face all around but this will only postpone the head-on collision between loyalty to God and duty to national policy which Christians are anticipating and which will probably occur first in the Christian and private schools of the land.

* * *

Amazing Discovery of Secret Nature of Masons

American Masons will be surprised to learn what the Kanagawa prefectural police have discovered concerning the amazing international institution of Freemasonry. It is a powerful secret order, having headquarters in the United States and "composed mostly of people of Jewish extraction." Secret orders are strictly forbidden in Japan and as this one is said to have been active in the French revolution, the Russian revolution, the world war and even in the League of Nation's treatment of the Sino-Japanese embroglio, the Japanese police and gendarmes are concerned over its possible activities in Japan.

* * *

Open New Dormitories, Student Center

The opening of a newly constructed dormitory for American-born Japanese students under Buddhist auspices in Tokyo was one of the events of the past month. Again the rededication of a Southern Baptist student-center and dormitory under the direction of Rev. and Mrs. Herman Ray of that mission is evidence of parallel Christian alertness to the strategy of surrounding the citizens of tomorrow with high moral and spiritual influences during their school days.

* * *

Adopt New System of Letter Transcription

After long and thoughtful consideration the education ministry has decreed that Japanese words when written in Roman letters must hereafter follow the so-called "Nippon" system rather than that in general vogue since Dr. Hepburn first worked out a system of Roman-letter transcription of the Japanese language. While peculi-

arly a Japanese conception, the Nippon system of writing follows closely the continental and romance tradition of vowel and consonant sounds, and may in this sense be said to be just another reaction against Anglo-Saxon culture of which the "Hepburn" system was a landmark. Actually, however, the new ruling will in no wise affect the common usage in this country, as the Japanese write in Chinese characters and native symbols; but for making the pronunciation of Japanese intelligible to foreigners Roman letters may be used and we are now told Fuji must hereafter be spelled *Huzi*. Christian and other language schools for foreigners will be obliged, of course, to adopt the new system.

* * *

Increase Government Monopolies

To provide more revenue, to improve the balance of Japan's international payments and to assist in agrarian rehabilitation, it is proposed by the finance ministry to add sugar, sakè, beer, matches and peppermint to the list of government monopolies in Japan. Tobacco, salt and camphor have long been so monopolized. Paralleling government ownership and control of the railways, it is also proposed now to nationalize the production and distribution of electricity. Japan is feeling heavily the economic and financial consequences of her new Asiatic policy.

* * *

Slayer Decorated By Government

Japanese newspapers have made much over the recent decoration of merit conferred by the Manchukuo government upon Captain Masahiko Amakasu. It will be remembered by some that this was the man who slew Sakae Osugu, prominent socialist leader, his wife and nephew in a gendarme office at the time of the 1923 earthquake in Tokyo. The Manchukuo award is being given in recognition of distinguished service in the establishment of that new government and in organizing the Hsinking police force. At present, however, we understand that Captain Amakasu is traveling incognito in Indo-China to escape the relentless avengers of Osugu's death.

* * *

And So Forth

Hampei Nagao, who died in June of apoplexy, was probably the most influential Christian layman and business man in Japan. As a former government official and one time member of parliament his civic influence was great; as president of the Christian Literature society and a leading officer of the national Y.M.C.A., the National Christian council and in Japan's Temperance and Purity associations, his position in Christian circles will be hard to fill.

For the first time a Roman Catholic bishop has been consecrated in Sendai for that diocese, Rev. Marie-Joseph Lemieux of Canada having been designated by the Holy See for this new post.

T. T. BRUMBAUGH.

Dean of Cathedral Resigns for Literary Work

Dr. C. S. Lewis, dean of the Cathedral of All Saints in Albany, N. Y., has indicated his desire to surrender his office on October 1 in order to devote himself to literary work.

Social Service Head Appointed

Methodists Name C. C. Webber ot Succeed Miss Chappell—Bible Society Moves to New Quarters

(Correspondence from New York)

NEW YORK, July 27.—Rev. Charles C. Webber, recently assistant director of field work at Union Theological seminary, has been appointed executive and field secretary of the Methodist federation for social service to carry forward the work so ably promoted under the leadership of Miss Winifred Chappell. The present plans of the M.F.S.S. call for a full time office secretary and a full time field secretary. Mr. Webber, however, will perform both functions until he can be released to give all his time to field work. It is doubtful whether anyone more thoroughly equipped to do this exacting work could have been found. Mr. Webber, born in the middle west, and a graduate of the University of Michigan, took his theological degree at Boston University School of Theology. He has also done graduate work at Harvard, Columbia and Union seminary. He has held several pastorates in labor and down-town communities in Denver, New York city and the Pennsylvania coal fields. As a representative of organized religion he has participated actively in many industrial conflicts. He is a member of the New York East conference of the M. E. church. Miss Chappell, his immediate predecessor in the New York office, has resigned for a rest and for a re-entry, later, into educational work.

* * *

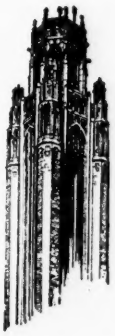
American Bible Society Occupies New Home

An old-fashioned red brick building on Fourth avenue has long been associated in the minds of New Yorkers as the home of the American Bible society. That association is now in the process of being liquidated, for two departments of the society have already moved into a remodeled, air-conditioned, six-story building on Park avenue and 57th street. The Astor Place building will be retained, however. The first floor is rented out. The society will continue to keep in the vaults of the historic old building its Bible printing plates, valued at more than $2,000,000. These plates include 49 languages. Bound volumes of Scriptures have been issued from the old Bible house at a rate of three per minute, night and day, since it opened in 1853. More than 76,000,000 copies of the Scripture have been sent out of the old red building. Imported volumes brought the total to 134,179,512 by the end of last year. The Park avenue location is the society's fourth in the 120 years of its history.

* * *

Bishop Arthur S. Lloyd Dies

Bishop Arthur S. Lloyd, senior suffragan bishop of the Episcopal diocese of New York, died on Wednesday, July 22, in Darien, Conn., at the home of his daughter where he was visiting. He was 79 years old. Bishop Lloyd, known throughout the church for his Low church views, nevertheless retained his intimate friendship with Bishop Manning, an ardent High churchman. The latter conducted a special memorial service for his friend and colleague in the Cathedral of St. John the Divine. Dr. Lloyd was also a staunch friend and advocate of church unity, frequently pleading for a closer entente between the churches. Having refused a bishopric on four occasions he was finally consecrated



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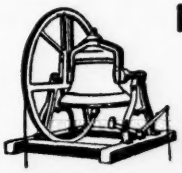

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as bishop coadjutor of Virginia in 1909. In 1921 he became suffragan bishop of the New York diocese. Funeral services were held in Alexandria, Va., the place of his birth, on Friday, July 24.

* * *

And So Forth

Delegates from hundreds of Lutheran churches in the metropolitan area attended the annual "Luther Day" celebration last Saturday in the auditorium at Ocean Grove, N. J. The sermon was preached by Prof. Walter A. Maier of the Concordia Theological seminary, of St. Louis.

Nearly 1,000 Latter Day Saints, including hundreds from this state and city, assembled last weekend at the birthplace of their faith in Palmyra, N. Y. They came from 22 states and Canada.

Rev. Dr. Francis C. Stifler, associate secretary of the American Baptist Foreign Missionary society, has been elected the new editorial secretary of the A.B.S., succeeding Rev. I. B. Chamberlain, retired.

EDWIN T. BUEHRER.

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Synod Confirms Ban on Dancing

Amicable Settlement of Dispute Affirms Right of Censureship—Congregationalists Denounce War

(Correspondence from Scotland)

WHITLEY BAY, July 10.—The Dornoch case (the suspension of the provost of the town from the eldership of his church for allowing dancing at a children's Christmas party—see correspondence from Scotland in the issues of Sept. 18 and Jan. 29), together with its ramifications, has come to an end with the sitting of the Free Presbyterian synod. The dispute had involved Rev. Ewen MacQueen, popular Free Presbyterian minister at Inverness, in trouble with his fellow presbyters since he alone had given the provost any support and since he claimed the northern Presbytery of his church had acted unconstitutionally in the matter. He had appealed against the presbytery to the synod, the supreme court of his church. A special meeting of the synod in Inverness last winter had upheld the presbytery, but Mr. MacQueen had objected that this sitting had been unfair since it had merely passed sentence without first holding an inquiry. So the annual synod, which has just met, reopened the whole question.

* * *

Peaceful Solution Announced

After many private sessions, it was triumphantly announced by the moderator that a peaceful solution had been reached. It was agreed that the parties should make public statements. He then read as follows: "We now, the members of the synod, from the bottom of our hearts, before God and men express heartfelt sorrow and regret for every hasty and unkind word and action on our part in this case that we have used toward the Rev. Ewen MacQueen, Inverness, and we now withdraw unreservedly." Mr. MacQueen next read a similarly phrased statement, expressing regret for "any hasty and unkind word and action used toward any fellow creature in this case." After the clerk of the northern Presbytery had read a similar statement, all stood and sang Psalm 133.

This action of course restored peace in a troubled fold, but it does not render a direct decision on the power of Free Presbyterian church courts to suspend members from ecclesiastical privileges for their countenancing modern dancing.

* * *

United Free Church Shows Rapid Growth

The United Free church, six and one-half years after its formation, reports that it now has in the full ministry of its church 11 pre-union ministers, 13 ministers admitted from other churches, 5 lay agents who have been called to churches in full status, 17 of their own trained ministers, of whom 13 have been inducted into their present charges, and 12 ministers without charge, of whom 6 preach every Sunday. There are 126 congregations, of which 56 receive aid. The membership last year increased by 684 and has become 21,826. The total income of the church from all sources amounted in 1935 to £72,911. Since 1929 the church has raised some £81,000 for building funds. It has a Yorkshireman, Rev. Alfred Merriweather, as its head—reputed to be the first Englishman ever to occupy the chair of a Scottish Presbyterian church.

* * *

Report Shows More Beer Drunk than Milk

The United Free church presented a vivid temperance report to its members. The report claims that Britain's "drink bill" can be graphically represented by placing on every single letter of the Bible a sum of over £67. It averages £7 10s for every individual citizen over 20 years of age. The estimated consumption of milk in the country is 802 million gallons, as against 817 million gallons of beer. Referring to the agitation by the Scottish Public-House Reform league for decorated and attractive "places of refreshment," it is stated that the essence of that movement is to frown on excess, but to encourage moderation in drinking. The advocates of the reformed houses want men and their families to drink beer in palaces of pleasure and music rather than in the ordinary smelly "disgraceful public-house." The present trade boom is not to retain topers but to recruit new drinkers, and anything that will give drinking a glamorous respectability is grist to "the Trade's" mill. "A person can go to hell daintily or dirtily, and to choose either way by narcotising themselves results in the same grim, horrible end—poisoned."

* * *

Congregationalists Pass Anti-War Resolution

The Congregationalists at their assembly passed this resolution: "We should not consider it right to support our government in any war in which: (1) the government has not taken every step under the covenant of the League of Nations to avert war; or (2) failing the operation of the covenant, the government did not exhaust every available means for securing peaceful settlement; or (3) war was waged in an effort to retain as an integral part of the British commonwealth a dominion the members of which clearly wished to separate. We recognize that an essential part of our endeavor for peace must be an unremitting antagonism to all forms of activity, social, industrial, commercial or political, actuated by the same ruthless self-seeking as lies behind aggressive war." The United Free church in its resolution "solemnly renounced all war" and said "that under no consideration would recourse to the sword

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be countenanced." Only four members of the assembly voted to change the wording of the resolution so as to make defensive warfare legal!

* * *

And So Forth

The Scottish Episcopal church had to reduce its minimum stipend by another £2 to £268, and the Secession church had to authorize a six per cent cut to £235, but the Free church giving was up in 1935 so that their last year's cut to £245 was not altered.

MARCUS A. SPENCER.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Case of the Velvet Claws

(Warren William) (1st Nat) Another attempt to make mystery thrills humorous at same time. Complex plot, fast action and sensational moments hardly compensate for unconvincing and rather unintelligent story. A poor use of Warren William.

For A: Hardly. For Y: No. For C: No.

Earthworm Tractors

(Joe E. Brown) (1st Nat) Hilarious, crazy comedy, none too well acted, written or directed, with hectic antics of tractor for chief humor and thrill. Character interest low, story preposterous. Brown can do really human comedy, but they use him for this!

For A: Feeble. For Y and C: Harmless fun.

Frankie and Johnnie

(Helen Morgan, Chester Morris) (Republic) Supposed picture of seamy side of life in St. Louis' riverfront cafes in 1870. Gambler-hero proves insufferable cad after marrying "heart of gold" heroine. Helen Morgan does rather convincing sentimental role.

For A: Hardly. For Y: No. For C: No.

Last Outlaw

(Harry Carey, Hoot Gibson) (RKO) Above average western distinguished by more human interest in its characters, much amusing comedy and less brutality in its thrills. Concerns an ex-convict's struggles to go straight after his return to his home town.

For A: Depends on taste. For Y: Good. For C: Perhaps.

Poor Little Rich Girl

(Shirley Temple) (Fox) Pampered child of wealth runs away for companionship and adventure. Some genuine human values. Shirley charming as usual though in overmature surroundings. Continues to play up her song and dance stunts to neglect of her real acting ability.

For A: Good. For Y: Mostly Good. For C: Perhaps.

Queen of Love

(German production) (UFA) Wandering troup of players gets involved in adventures of philandering operatic tenor who at last finds the "right" girl. Much elementary and uneven comedy, but some very human moments and fine singing. English titling often absurdly poor.

For A: Fair. For Y and C: Little interest.

Return of Sophie Lang

(Gertrude Michael) (Warner) Rather diverting crook film. Heroine, sincerely reformed jewel-thief respectably employed, is involved by former accomplice in theft of famous diamond. Fast, suspenseful, until she outwits him, restores diamond, and vindicates herself.

For A: Good of kind. For Y: Good of kind. For C: Doubtful.

Suzy

(Harlow, Tone, Grant) (MGM) Good "box-office," combining war-spy thrill and sexy romance deftly avoiding the risqué and offensive. Innocently bigamous heroine leaves second husband, a crass philanderer, for first found still alive. Finely subdued background music, at last!

For A: Good of kind. For Y: Doubtful. For C: No.

Best Recent Films for Family:

Show Boat	Two in Revolt
Boulder Dam	Poppy
Dancing Pirate	Gentle Julia

Films of Special Interest for Adults:

Fatal Lady	Sins of Man
Plow That Broke Plains	White Angel
San Francisco	Green Pastures

BOOKS RECEIVED

European Trade Unionism and Politics, by Franz Neumann. League for Industrial Democracy, 15 cents.

The Refugees from eGrmany, April 1933 to December 1935, by Norman Bentwich. George Allen & Unwin, London.

Theory and Practice of Psychiatry, by William S. Sadler. C. V. Mosby Company, St. Louis, $10.00.

Maklin of Nanking, by Edith Eberle. Bethany Press, St. Louis, $1.00.

It Shall Be Done Unto You, A Technique of Thinking, by Lucius Humphrey. Richard R. Smith, $2.50.

The Saga of Greatheart, A Song of Socialism, by S. William Moore. Western Progress Pub. Co., Long Beach, Calif., 75 cents.

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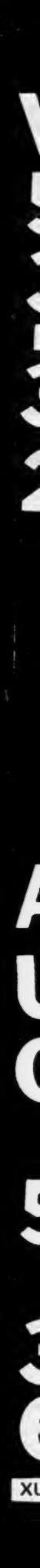
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